

A Model for Humane Ministry with Migrant Workers in Korea

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By

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Abstract

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Globalization in the past few decades has integrated the world economy into a complex whole, and today the international movements of production, capital, information, technology, trade and labor across the national borders are creating one giant global economy. Globalization is based on capitalism, so the few wealthy countries with huge capital and high technology control the economy and the welfare of the numerous destitute countries. Unfortunately, economic globalization has polarized the world into the wealthy and the poor. As a result, the poor countries are situated to continually witness the increase in poverty, the depression of economic growth, and the structural unemployment while the wealthy countries continue to be prosperous.

In Asia, this global economic system raised the newly industrial countries such as South Korea, Taiwan, Singapore and Hong Kong. Since 1960, these countries have accepted economic development policy with economic technology and capitals from the West earlier than other Asia's countries. These newly industrial countries have rapidly achieved a big success of economic development which is called 'Asian miracle.' On the contrary, economic growth of these countries not only has created serious production and price competition with other competitor countries but also has brought a decrease in population caused by the trend of birth control. These phenomena caused a lack of

workers for “3-D type industry.”¹ Most employers running “3-D type industry” in these countries have been in need of hiring cheap workers in order to survive their businesses. This situation has brought in a huge mobility of cheap laborers from poor countries to seek work in the newly industrial countries. Since 1988, migrant workers from poor countries have increasingly entered Korea as the country started importing laborers. The increase of migrant workers in Korea results from both industrial owners’ demand to carry out their businesses with a lower cost, and migrant workers’ desire to look for jobs out of their homeland.

Most of migrant workers in Korea work under unfair and inhumane treatments: frequently delayed salaries, enforced overtime work, unreasonably low wages, malignant violence, and abusive language at work place, etc. In addition, the workers suffer from unfavorable migrant policies, industrial disasters, or medical problems. They also live in cultural indifference and ethnic prejudice from Korean society. Now, the number of international migrant workers in Korea is about 400,000, and the Korean churches face a serious challenge to take care of migrant workers.

This project focuses on advocating for the human rights of migrant workers in Korea to bring about social justice in Korean society for migrant workers as well as helping the church to do humane ministry working in cooperation with migrant workers. First, this study reviews the history of migrant workers in Korea and the Korean churches’ ministry for and with migrant workers. Then, this study analyzes results found through historical research and the recent situation on issues of the church’s ministry with migrant workers. Finally, this study seeks to explore biblical and

¹ See “3-D type industry” in Definitions of Major Terms on page 4.

theological foundations for an appropriated strategy for humane ministry with migrant workers. A claim is made here that the God of righteousness in the Old Testament that liberated the Israelites is the same God who will liberate migrant workers in today's Korean society. Such a theology of righteous God is complemented by the New Testament's God of love in Jesus Christ who is in favor of the oppressed people everywhere.

Lastly, this project is to develop some programs that are designed as an educational and practical tool for church's ministry working with supporting agencies (individuals, public institutions, associations and private sectors) and migrant workers in Korea. This model for humane ministry builds up a new vision for the Korean churches in the twenty first century to carry out potential missionary work, and hopefully this model will help vitalize the Christian sense of call to do God's ministry for and with migrant workers.

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Chapter 1

Introduction

Problem Addressed by the Project

The problem addressed by this project is the issue of the human rights of increasing number of migrant workers in Korea who have suffered from social, political and economic injustices and whose numbers continue to rise rapidly. This problem demands that the Korean churches intervene and support migrant workers with a more effective model of ministry which reflects an humane perspective on the changing issues and circumstances of globalization.

Importance of the Problem

Migrant workers in Korea are classified into two groups in terms of human rights and economic or social treatment. One group consists of professionals and highly skilled workers who are usually from developed countries and generally receive fair treatment in Korea. The other group, on which this project focuses, is comprised of industrial trainees and unskilled laborers who come from poor countries in Southeast Asia, South Asia and some the Arab states.

Globalization of the world economy led to the shortage of workers who carry out “3D-type industry.” The international markets have been insufficiently competitive, so industries only survive in the market by adopting the low wage policies for its workers. Those industries make an effort to hire migrant workers as cheap laborers. These workers come to Korea to escape poverty and unemployment even if they receive much lower wages than Korean workers. Even so, employment opportunities attract migrant

workers from economically impoverished countries. Arriving in Korea, migrant workers typically live in miserable conditions ranging from inequitable low-income, forced labor, distorted labor contracts, unpredicted industrial disasters, ethnic discrimination, cultural conflict, violence, etc.

Since the 1988 Olympic Games in Seoul, Korea has seen a massive influx of migrant workers. Today, migrant workers in Korea are responsible for 2-3% of the total Korean workers' productivity. They have actually performed very important roles for Korean industries because these migrant workers have carried out "3D-type industry" that Korean workers avoid doing. Therefore, one should understand them as partners who contribute to the economic growth of Korea, but unfortunately they are suffering from politically unreasonable visa-policy, economically unfair exploitation, and socially inhumane treatment. The workers seem to be regarded as impersonal tools to produce economic profit, rather than partners in the economic activity in equality to that of Korean workers. Recognizing the hardship of migrant workers, the Korean churches have supported migrant workers with legal, medical and food services since 1991.¹

The Bible highlights the issue of aliens in ancient Israel in the times of Jesus and his disciples. In the Bible, the word "alien" has broad implications related to morality, human rights, and social justice. It is basically reflective of the political, economic and social environments in which they had lived. In the parable of the Good Samaritan, Jesus asks who is a neighbor to the person who fell into the hands of robbers (Luke 10: 36). Jesus taught that neighbor was neither the Levite nor the priest but the Samaritan

¹ In April 1991, the Anglican Church, called Sung-Sang-One Church, began a ministry for migrant workers in Korea. Today, approximately 50 churches and mission agencies are carrying out this ministry.

who took pity on the victim of robbery. This parable provides a model for the church's ministry and Christian responsibility toward migrant workers in Korea.

Thesis

This project seeks to raise awareness of the poor conditions of migrant workers who are suffering from political, economic and social injustice in Korea, to advocate human rights for them, and to realize social justice in Korean society by designing an humane model of ministry based on the Biblical and theological foundations.

Definitions of Major Terms

Globalization: Herbert Anderson defines globalization as “a world wide social phenomena in which things are fragmenting or splintering and reluctantly coming together simultaneously. On the other hand, there are new borders emerging daily in nations and multinational corporations.”² Thus, globalization integrates the world into a complex whole through political, economic, cultural, and social interconnections. Globalization in this project connotes economic internationalization and transition expressed as a process of the great development of the capital-market economy of the world. The economic globalization has brought the movement of production, capital, information, technology, and labor between countries. Hence, the gap between the rich and the poor countries are deepened in terms of technological, financial, and economic contexts, such that less developed countries lag behind competitively in this “free market” economic system. Those less developed countries face to poverty, unemployment, hunger, hopelessness, and no opportunity. Therefore, the workers in

² Herbert Anderson, “Seeing the Other Whole: a Habitus for Globalisation,” in Globalisation and Difference, eds. Paul Ballard and Pam Couture (Cardiff: Cardiff Academic Press, 1999), 7.

these destitute countries move to more developed countries in order to survive economically.

3D-Type Industry: 3D means Dirty, Difficult and Dangerous. “3D-type industry” is related to the labor-intensive industry such a farm, a small factory or a construction site. “3D-type industry” is called a marginal industry due to the trifling profit of business and the lower productivity of labor. “3D-type industry” in Korea has shrunk since the late 1980s because the domestic labor costs increased continuously and the domestic workers even tended to avoid working on fields of “3D-type industry.” This situation brought the worse of the international competitiveness, so owners of “3D-type industry” in Korea felt keenly the necessity for cheaper workers. The owners have begun to hire migrant workers accepting low wages.

Migrant Workers in Korea: Influenced by the new trend of global economics since the late twentieth century, the Korean government and businesses have been interested in maintaining workers for “3D-type industry” and paying low wages in order to maintain being competitive in the global market. Since the late 1980s, the Korean laborers have tended to move into the tertiary industries from the primary industries, in so making the primary industries, which tend to be “3D-type industry,” to be short-handed of the laborers. Therefore, migrant workers from poor countries in Asia or the Middle East come to Korea to take the place of laborers in “3D-type industry.” The Korean government has taken the Industrial Trainee System as a policy for migrant workers. Migrant workers in Korea under the Industrial Trainee System can keep legal status for 2 years, only after accomplishing a year of training course; after 2 years, the workers must return to their home countries. However, migrant workers are prone to stay and work in

Korea even with the illegal status. As a matter of fact, extending the working visa is nearly impossible under the present policy, which inevitably leads the workers to become illegal. The Korean labor law does not protect illegal migrant workers, leading the workers to suffer from low-income, non-public health insurance, dangerous working conditions, and non-fulfillment of the conditions of the Industrial Trainee System. Besides, their human rights are unjustly violated. For example, the Korean business owners keep migrant workers' passports and visa statements so that the workers often suffer from distorted labor contracts, enforced unjust labor, and confinement to their work places as that of slaves or prisoners.

Illegal Migrant Workers in Korea: The legal migrants in Korea are defined as people who visit and stay in Korea with an entry visa for the purpose of tour, study, work, etc. When these migrants stay over the length of their visit or leave their legal place of sojourn, they become illegal migrants. This project interprets illegal migrant workers as migrant workers who have come to Korea with the legal status of the Industrial Trainee System but have left their work places, have had their working visa expired, or their working contract under the Industrial Trainee System has been terminated.

Industrial Trainee System: Since the late 1980s, the industrial structure of Korea has attempted to address the shortage of domestic workers who carry out "3D-type industry." In November 1991, the Korean government introduced the Industrial Trainee System in order to resolve problems of supply and demand for "3D-type industry" by bringing migrant workers into Korea. Migrant workers are given a year of industrial training in the work places which are designated by the government. Afterwards when the workers have passed a qualifying examination certifying workers as skilled workers

in Korea, a 2-year legal visa is given to them. Under this system, migrant workers are not allowed to move from one place to another freely.

Working Permit System: Recently, the Korean National Assembly has introduced the Working Permit system in Korea as a response to the Industrial Trainee System. According to the Working Permit System, an employer, first of all, must make efforts to seek hiring of Korean domestic workers. However, if the employer fails to hire Korean workers, she/ he can make a request to hire migrant workers from the Korean Department of Labor. Then, the Department of Labor issues a confirmation document of a labor shortage to the employer. At that point, the employer is authorized to hire migrant workers and establish a working contract with them. Migrant workers can be hired only with the permission of the Korean Government. As such they are treated on the same footing with working conditions of domestic workers; for instance, under the Labor Standard Act they are eligible for the same health insurance, standard wages and working hours that Korean workers have been benefited as the right of labor law. The bill of the Working Permit System was passed at the Assembly Plenary Session in Korea on July 31, 2003. The system will be in force starting August 2004.

Human Rights: Human rights are the basic privileges given to all human beings by God's impartial blessing. It is defined as the basic rights and freedoms to which all human beings are entitled, held to include the right to life and liberty, freedom of thought and expression, and equality. Human rights, therefore, keep supporting the well being of everyone, regardless of any distinction of gender, age, ethnicity, religion, culture, etc. According to the Universal Declaration of Human Rights, "all human beings are born free and equal in dignity and rights." Globalization, as a matter of fact, brings economic

advantage for a few advanced or developed countries but contributes to the dehumanization and alienation of people, particularly migrant workers who come from the poor countries. Migrant workers in Korea have been frustrated with political, social, and economic infringement upon human rights. Theologically, every human being is created in the image of God, so Jesus advocated human rights through love, and protected human rights from inhumane powers. Human rights of migrant workers in Korea should be maintained to help migrant workers achieve their dreams in the harsh reality.

Social Justice: Social justice means the principle of moral righteousness in action or attitude between human relationships. Justice is based on loving one another in human society. Reinhold Niebuhr defines justice in these terms: "In so far as justice admits the claims of the self, it is something less than love. Yet it cannot exist without love and remain justice. For without the 'grace' of love, justice always degenerates into something less than justice."³ Christian faith is originated in God's grace of love beyond selfishness. Accordingly, all human beings in loving one another should receive fair treatment in accordance with honor, standards, or law. Social justice for migrant workers in Korea is related to their miserable situation caused by disadvantaged policy, social hardship, economic deprivation, and ethnic discrimination. Social justice in Korea demands fair share for all; that is, social justice should advocate migrant workers' right, identity and dignity in Korean community. Therefore, social justice should pursue a multicultural integration in love, that everyone is created in the image of God. On the other hand, human relationships of exclusiveness, ignorance, and prejudice are transformed into inclusiveness, expectation, and tolerance shown by Jesus' love. The

³ D. B. Robertson, ed., Love and Justice, by Reinhold Niebuhr (Philadelphia: Westminster Press, 1957), 28.

biblical justice is based on giving Jesus' good news to all people who are situated in economic problem, political binding or physical wound. Thus, Jesus proclaimed good news to the poor, release to the captives, recovery to the blind and freedom to the oppressed.⁴ The good news means that everyone is invited to be reconciled, healed and loved one another, and then everyone participates in building the Kingdom of God together. Finally, Korea becomes the Kingdom of God which is the realm where social justice under the rule of God's righteousness and Jesus' love prevails, where everyone lives in peace, justice, equality, love and freedom.

Work Previously Done in the Field

Korea has passed its turning point in international labor migration since the 1990s, largely due to the government policies aimed at rapid economic development, industrial upgrading, and coping with demographic change. Rapid upgrading, coupled with demographic and social changes in Korea, have led to a need for migrant workers on a large scale. With a large influx of migrant workers, the Korean government and society face the need to change its policy and attitude toward migrant workers coming to Korea.⁵

The issues of migrant workers derive from the globalization of the world. The field of this project is subject to the relation of economic globalization. The economic globalization affects the movement of production, capital, information, and labor between countries. Therefore, the globalization of the world through the development in technology, communication, and transportation is significantly contributing to such an

⁴ See Luke 4: 18.

⁵ Yong –Bum Park, “The Turning Point in International Migration and Economic Development in Korea,” Asian and Pacific Migration Journal 3, no.1 (1994): 149.

international trend of labor mobility. At the same time, economic and political forces are expanding international and intra-regional flows of labor. Specifically, this field deals with the mobility of migrant workers. Hans Küng says, “The globalization of the economy is that process through which markets and production in different countries become increasingly dependent on one another, because of the dynamic of trade in goods and services, and the movement in capital and technology.”⁶ Globalization therefore involves an internal structural change in the industrial nations. The developing countries such as “the Asian Four Tigers” (South Korea, Hong Kong, Taiwan and Singapore) are actively involved in globalization so that they can reach the same state of development as the developed nations. On the process of globalization in these countries, the exploitation of cheap labor has often affected migrant workers in particular because of the lack of international labor policy as well as ethnic ignorance and social indifference toward migrant workers.

According to Su Dol Kang, “globalization is to expand and generalize capitals but to separate and discriminate labors.”⁷ Therefore, the countries, which import migrant workers, tend to control them according to nationality, ethnicity, gender, ability, education, region, class, etc. Issues arising by regulation and limitation toward migrant workers result from the inhumane oppression of the importing countries having the economic power. It has brought negative influences such as a new form of exploitation,

⁶ Hans Küng, A Global Ethic for Global Politics and Economics (New York: Oxford University Press, 1998), 160.

⁷ Su Dol Kang, “Globalization and Unity Rights of Migrant Workers,” in Proceedings of Northeast Asia Forum on Migrant Issues, 18 July to 21 July 2001 (Seoul: The Fourth Floor Meeting Room in the Korean Church’s 100th Memorial Museum, 2001), 14.

ignorance, discrimination, injustice, and unfair treatment on migrant workers, so the rights of migrant workers have thoroughly been ignored under globalization. Su-Dol Kang insists that solidarity is the key to struggle against negative factors of the globalization.⁸ Solidarity between migrant workers and people's movement (supporting agencies' movement for migrant workers) is the only way to make the local justice to the global justice. In this condition, the church as a supporting connection is now situated to become a leader in this movement.

There are a limited number of studies on migrant workers in Korea because the history of migrant workers in Korea is too short to do a thorough research. Many scholars and students at sociological schools or theological seminaries in Korea are continuing to study migrant workers in Korea. No doctoral study concerning migrant workers in Korea has been done, but Dong Hoon Seol (Ph.D), a sociologist, has done a great research on migrant workers in Korea.⁹ Since 1991, he has studied the issues of migrant workers. His sociological study strongly helps this project to analyze the issues of migrant workers in Korea. His study focuses on understanding the actual condition about the influx and the adaptation of migrant workers in Korea. According to Seol, what motivates migrant workers to come to Korea is based on the ease of finding employment, a feeling of familiarity with Korea, an invitation from their friends and relatives working in Korea or the Korean friends and relatives in their countries rather than their desire for high wages. They are mostly engaged in simple physical labor but

⁸ Ibid., 15.

⁹ Dong Hoon, Seol. "Hankooksahoe e Yoekookinnodongja e daehan Sahoehakjuk Yeonku" (A Sociological Study about Migrant Workers in Korea) (Ph.D. diss., Seoul National University, 1996).

are paid cheaper salaries than the Korean workers. Also, they often suffer from unfair treatments, overtime work, physical or sexual violation, delayed payment of wages, poor working and living conditions, etc. Seol classified migrant workers in Korea into two groups: migrant workers of Korean extraction and non-Korean extraction. Migrant workers of Korean extraction can mostly speak Korean. As there is an advantage of communication with the business owners or the Korean workers, workers of Korean extractions fare better than workers of non-Korean extraction. Thus, those of Korean extraction receive higher salaries than those of non-Korean extraction. However, those of Korean extraction have responded more aggressive than those of non-extraction against unfair treatment at work because they regard themselves equally with native Korean workers and not that of migrant workers. On the contrary, when migrant workers of non-Korean extraction are situated in unfair treatment at work, they usually either bear up their difficulty or try to move to a new work place. Importantly, most of them, regardless of Korean or non-Korean extraction, feel that they are being discriminated in Korea. Yet, the Korean attitude toward migrant workers lacks positive outlook of multi-culturalism, stereotyping migrant workers in Korea as lazy, dishonest, greedy, or irresponsible.

In regards to social support or connection, Seol finds that migrant workers in Korea have their own supportive connections so that they may share their hardship or information with one another. They tend to depend on themselves to overcome hardships faced in Korea rather than requesting assistance from Korean social agencies such as a church, migrant shelter, or social support group. This may mean that the Korean churches have not been reliable supporters for migrant workers.

Silvana M. Tomasi presents guide tools for the church that helps recognize today's migration with the example of Asia. "First, the coming together of different cultural traditions" is "a core of universally accepted values that guarantee peaceful co-existence."¹⁰ "Second,...the church becomes involved" in the values.¹¹ It is based upon "understanding of the human person and his/her ability to live meaningfully with others."¹² Therefore, "the church finds a new field for inter-religious dialogue and a new opportunity for evangelization....in its love for the poor and the uprooted."¹³ Last, "the ethic challenge to Christians is the pursuit of the way of solidarity."¹⁴ Tomasi argues that the role of the Korean churches is to advocate for migrant workers who suffer from economic poverty, social alienation, and ethnic discrimination in Korean society as well as to cooperate with migrant workers to develop an humane ministry focusing on human rights and social justice in Korean context.

Scope and Limitations of the Project

This project will demonstrate how the Korean churches could be effective in their ministry with migrant workers in Korea. I expect this project to be an educational and practical manual for the churches involved in ministry for and with migrant workers in Korea.

¹⁰ Silvano M. Tomasi, "The World-Wide Context of Migration: The Example of Asia," in Migrants and Refugees, ed. Dietmar Mieth and Lisa Sowle Cahill (London: SCM Press, 1993), 10.

¹¹ Ibid., 10.

¹² Ibid., 10.

¹³ Ibid., 10.

¹⁴ Ibid., 10.

The object of this project will be limited to research on migrant workers living in Korea. This project will also depend on diverse social resources as well as reflections that are based upon the biblical and theological analysis.

Procedure for Integration

I will develop this project through three steps:

First, I will provide the theoretical framework by engaging the global and Korean contexts concerning the movement of migrant workers from reliable scholarly materials and data. Then, I will research the current conditions of migrant workers in Korea through books, web sites, mass medium, resources of interviews, and questionnaires.

Second, I will engage the biblical and theological sources that deal with human rights, social justice, and urban ministry.

Third, I will create a practical model that provides educational material for the churches to participate in humane ministry for migrant workers in Korea. This will be designed as an eight-week program.

Chapter Outlines

Chapter 2: I will explore the background of migrant workers inflowing into Korea, and the issues of migrant workers living in Korea by analyzing labor mobility, the global market trends, and the Korean economic context. This chapter will help the reader not only to understand the present context and movement of migrant workers caused by various factors and influences such as globalization, but also to predict the future circumstance of migrant workers.

Chapter 3: I will describe political, economic, and social situations of migrant workers in Korea according to the history of migrant workers in Korea. Next, I will

explore the recent events. I will raise issues and questions about migrant workers in Korea in this chapter. Then, I will review the history of the church's ministry with migrant workers in Korea.

Chapter 4: I will examine the issues of migrant workers from the biblical perspectives. This chapter will focus on the word *pa, roikoj* in Greek and *רִגֵּעַ* in Hebrew, which are defined as alien or migrant. Also, love, as the kernel of Jesus' ministry, is interpreted to help readers understand migrant workers in Korea.

Chapter 5: I will analyze the concerns and the problems of migrant workers in terms of human rights and social justice. Then, I will look for resolutions and possibilities through reflecting on theological perspectives, and I will present rationales, roles, and methods by which the church can minister to migrant workers in Korea. For theological reflection, I will rely on the work of Hans Küng, Jürgen Moltmann, Bryan P. Stone, Laurie Green, etc.

Chapter 6: I will construct educational and practical programs for the supporting agencies (Table 4, page 87) and migrant workers that are involved in a humane ministry with migrant workers in Korea. This model will be designed for an eight-week program, and also, I will provide a new vision for an effective and humane ministry.

Chapter 2

Globalization and the Mobility of Labor

Globalization and Its Influence on the Labor

Globalization of the world has greatly influenced the systems of the international economies. Green defines globalization as powerful economic forces combining with the new economic technologies.¹ Globalization today makes few people and nations tremendously wealthy and economically advantageous, whereas many others are driven deeper into extreme poverty and despair. When the phenomenon of the economic polarization between countries lasts long, a subtle tension happens to the both sides. The tension between the poor and rich countries may raise an international dispute concerning culture, race, religion, etc. Such dispute can even be extended to violence or terrorism.

Unfortunately, huge capitals dominate the world economy and the global markets, so that the power of globalization has created national governments or international organizations such as ILO (International Labor Organization), OECD (the Organization for Economic Cooperation and Development), IMF (International Monetary Fund), or IOM (the International Organization for Migration) to maintain controls of the global economy of some economically advanced countries which invest huge capital. Hope and Timmel explain the global economy as four major economic trends: “the increase in poverty and the stagnation of economic growth in most countries, the collapse

¹ Laurie Green, The Impact of the Global: An Urban Theology, forward by David Ford (Sheffield: Urban Theology Unit, 2000), 11.

of socialist states, the rise of the newly industrial countries (NICs) in Asia, and the inability to redistribute wealth within the capitalist countries and between countries.”²

Due to this reason, it is imperative that the economic globalization has brought the massive changes and movements to production, capital, information, trade, and labor between countries. This project concerns itself with the mobility of labor among those movements and changes. The international labor mobility means that workers in economically poor countries move to economically developed countries. Since the 1980s, the migrant movement has increased in large numbers because the labor population in poor countries goes beyond the demand of the employment.³ This trend from the twenty-first century speeds up the circumstance of global migration because the mobility of worldly people is greatly active in this era. This phenomenon explains that the globalization of the world through the development in technology, communication, and transportation is significantly contributing to a heightened international level of labor mobility.

Migrant workers living in the developed countries confront lots of pain from unfair treatments. For instance, a short-lived temporary working or training visa, low income, forced labor, violation in their place of work, ethnic discrimination from the indigenous people, unilateral labor-contract distorted by business' owners and many more are the kinds of treatments with which migrant workers are faced. Then, why are the issues of migrant workers so important? It is because migrant workers are situated in a

² Anne Hope and Sally Timmel, Training for Transformation: A Handbook for Community Workers, vol.1 (Zimbabwe: Mambo Press, 1995), 3.

³ Chisato Yoshida, Illegal Immigration and Economic Welfare (Heidelberg: Physica-Verlag, 2000), 1-2.

blind spot far from the protection of human rights and social justice. Moreover, the study about migrant workers is also an important key to resolve human problems and social dilemma affected by economic globalization.

Migrant Workers in Asia

Stephen Castles defines the impact of migration as based upon economic, social, and political effects.⁴ As an example, he illustrates Asia's instance of labor mobility:

The growth of migration up to 1997 was a major factor in the 'Asian miracle'. Millions of Asians moved to North America, Australia, New Zealand and Europe, but even more migrated within Asia. Fast economic growth in certain countries was accompanied by declines in fertility and population growth. As opportunities for educational and occupational mobility for the populations of the 'tiger economies' grew, there was a lack of labor for the '3-D jobs' (dirty, difficult and dangerous). These were filled by migrant workers, both legal and illegal. Countries with slower economic growth but greater demographic growth became labor reserves.⁵

The tendency of migration within Asian countries then is mainly related to labor movement caused by economic effects. The financial crisis of some Asian countries has stimulated poverty and unemployment in underdeveloped areas in Asian countries such as the Middle East, South East and South Asia. This causes a large number of migrant workers to move from poor countries to that of rich or developed countries. In Asia, the "new openings for labor migrations are in Japan and in the newly industrialized countries"⁶ called "Four Tigers" (South Korea, Taiwan, Hong Kong and Singapore). New migrant workers of economically poor countries in underdeveloped areas move to

⁴ Stephen Castles, Ethnicity and Globalization: From Migrant Workers to Transnational Citizen (London: Sage Publications, 2000), 39.

⁵ Ibid., 11.

⁶ Tomasi, 8.

more developed countries to achieve an economic security, because more money can be attained and more job openings can be found in those developed countries.

However, this migrant trend in Asia shows an aspect different from the history of migrant workers in Western Europe or America between the late nineteenth century and the early twentieth century. In the case of Europe and America, the rapid growth of industrialization and concentration of capital brought migrant workers to America. America has accepted migrant workers through diverse migrant policies in order to harmonize multi-culture and multi-ethnicity as well as to balance economic and social development. Migration within Asia however is based on replacing a lack of labor alienated from domestic workers. This has led to injustices in the work field for migrant workers as they generally suffer from hard work and dangerous working circumstance which the domestic workers have abandoned. The policy for migrant workers of Asia's countries has been very exclusive to the poor countries. Normally a short-term visa is issued to migrant workers of the poor countries so that the workers may work as temporary workers or trainees.⁷ Consequently, migrant workers in Asia are poised to return to their home countries after a short stay because it is nearly impossible to extend their visas, or they end up becoming illegal workers by choosing to stay in the importing country. These illegal workers live in fear of deportation.

“Over half the world's population and nearly two-thirds of the world's workforce live in the Asia-Pacific region (Hugo, 1990). In the 1970s and 1980s international migration from Asia grew dramatically....In the 1990s, the major growth has

⁷ Hye Kyung Lee et al., Hankook Sahoe wa Yoekukin Nodongja (Migrant Worker and the Korean Society) (Seoul: Mirae Inlyuk Yoenku Center, 1998), 17-18.

been in migration within Asia, particularly from less-developed countries with massive labor surpluses to fast growing NICs (the Newly Industrial Countries)”⁸ such as South Korea, Taiwan, Singapore and Hong Kong. South Korea and Thailand are on the verge of making the transition from labor export countries to import countries. Migrant workers in these “Four Tigers” countries have generally carried out the “3D-type industry.” This trend results from domestic workers in “3D-type industry” transferring to high technological industry, venture industry, and tertiary industry called the models of the advanced industries. In addition, Castles explains particularly about the mobility of the Asian migrant workers as follows:

The rapid growth in Asian migration was inextricably linked to the rapid economic and social changes in the region connected with decolonization and globalization. When the ‘Asian miracle’ was suddenly interrupted in 1997 by a deep financial and economic crisis, this inevitably had serious repercussions for migrant workers and their families. However, the complete stop in labor migration and the mass repatriation of migrant workers expected by many did not take place.⁹

Thus, it is inevitable that the mobility of migrant workers within Asia will be accelerated and multiplied in the future as long as the developing countries such as “Four Tigers” keep experiencing economic growth and being part of the global economy.

Mechanism of Migrant Workers in Asia

Labor migration among Asian countries has grown rapidly since the 1970s. By the mid 1990s, approximately three million Asian workers had immigrated to the importing countries in Asia such as Japan, South Korea, Hong Kong, Taiwan and

⁸ Stephen Castles and Mark J. Miller, The Age of Migration: International Population Movements in the Modern World (London: Macmillan Press, 1998), 141.

⁹ Castles, 12.

Singapore.¹⁰ Most of migrant workers came from China, South East Asia, South Asia, and Arab countries. They were mostly low or no skilled workers; thus, they ended up working in simple labor or temporary work. Accordingly, the governments issued a short-term visa to the workers because the governments recognized them simply a make shift way to fill vacancies in the working place. Moreover, brokers or agents are prevalent to advantage of their status to make a deal or unlawful transaction. The importing countries in Asia commonly regulate migrant workers with strict control and policy: “the prohibition of settlement and family reunion, and the denial of basic rights.”¹¹

Lacking technical education and having low or no skill, migrant workers in Asia have frequently experienced various industrial disasters at their work places. They have also lived in the lowest level of socio-economic locations in their migrated countries. Moreover, they have been frustrated at the cultural and racial discrimination from indigenous people, as well as unfair treatments such as low wages and overtime work manipulated by the business owners. As a result, migrant workers recognize their identity as vulnerable workers totally excluded from any protection system as well as miserable strangers marginalized from basic human rights and social position in their immigrated countries, so their body and emotions are deeply wounded. Their social lives are sometimes restricted in their work places and housings. They need their own community to share their joys and concerns with one another, but it is not easy to find a community for migrant workers in the importing countries. Migrant workers have lived

¹⁰ Castles and Miller, 160.

¹¹ Ibid., 160.

as if they always have been strangers or vagabonds in the society of the foreign land.

However, a good sign appeared in the city of Ansan in Korea in 1994.¹² The streets with market, restaurant, café, social center and church came into existence through the endeavor of Korean neighbors and migrant workers living together in the same community. These streets are being formed without any plan or support from government or city council. Despite cultural and racial conflicts between some Koreans and migrant workers, something is happening in these streets: building a community for migrant workers. This effort in Ansan, between the Koreans and migrant workers, reflects a respect for the human rights of migrant workers and realizing social justice in Korea. The streets have become a unique place that gives comforts to migrant workers in Korea.

Migrant workers have the right to be accepted for their own culture, identity and dignity in their host countries. The workers need social spaces to embrace their lives. However, the governments of importing countries in Asia are not interested in showing them visional maps to enhance their cultural diversity and secure settlement. The governments give priority to national interests and profits for their own people. The governments have so far carried out exclusive politics and negative policies against migrant workers. Their politics and policies have dealt with migrant workers in an inhumane manner. For Küng, human power has both humane and inhumane way:

Human power can be used well, in a truly humane way, for the well-being of those concerned, those around them and their environment. A humane peace policy is at least possible. Human power can also be used badly, in inhuman, in humane way, to the detriment of those concerned, those

¹² Chun Eung Park, Ansan Migrant Shelter [online]; available from <http://www.migrant.or.kr/new/center.html>.

around them and their environment. An inhumane power politics is often usual.¹³

Historically, human beings have made efforts to oppose inhumane ways by those with political and economic influence. The church should not be excluded in this opposition against injustice. The church needs to participate in these efforts against the abuse of inhumane power and politics. The church should recognize globalization in terms of confrontation between new life guided by Jesus' movement and God's creation and death from economic polarization system and inhumane or unjust treatment of countries importing laborers. For this, the church needs to raise the humane movement which is associated with Jesus Christ. This movement should be always based on justice, reconciliation, and love against injustice, destruction and conflict. It is always possible when the church leads the support for human rights and social justice, which is easily disregarded on the new frames of globalization.

Summary

The world economy has changed into a global system of international relation and economic dependence between countries. Economic globalization leads the majority of people into economic poverty despite proclaiming future abundance and goodwill. The system of the global economics pursues the maximum profit, which is combined with gigantic capital. This system makes a few countries with big capital and high technologies dominate a great number of poor countries. This trend brings economic exploitation and subordination between the wealthy and the poor countries. Green explains the principle of the globalized capitalism as follows:

¹³ Küng, 51.

The international market is designed that a poor country may never be able to succeed with it....The poor country becomes ever more dependent and the vast majority of its population is driven to deeper anguish and worse conditions than even pertained in their previous wretched state.¹⁴

In this respect, the church needs to recognize a pattern of dangerous globalization such as an economic colonization or the economic polarization in the global village. The church has the duty of the liberating work toward the poor majority wounded by globalization because globalization is driving human beings into conditions of dehumanization as well as injustice. Addressed as solidarity, cooperation, peace, love and reconciliation, the church needs to break negative factors on the process of globalization so as to protect the human rights of migrant workers coming from poor countries and advocate for social justice in the countries accepting them.

¹⁴ Green, 38.

Chapter 3

Migrant Workers, Issues and Church Ministry in Korea

Definition of Migrant Workers in Korea

There are many aliens in Korea. These aliens have lived with diverse status such as workers, students, diplomats and tourists. Migrant workers are one group among the aliens in Korea, and they can be classified into two groups in terms of applying human rights and social justice: one group consists of experts and highly qualified- skilled workers and the other group consisting of untrained workers from the undeveloped countries. The group of professionals and highly skilled workers mostly come from advanced countries of the West. They are usually given fair treatments politically, economically, and socially. The other group of migrant workers includes trainees and unskilled workers who come from underdeveloped countries in Southeast Asia, South Asia and the Arab states. Most of them have lived in miserable conditions created by political, economic, and social injustices.

First of all, I would like to introduce a poem written by a foreign migrant worker in Korea. This poem describes how migrant workers have lived in Korea. Readers may guess that the workers have indeed been dealing with miserable and vulnerable conditions in Korea. This poetry is written by Andolan a 28 year-old man from Bangladesh working in Korea. This man came to Korea as a legal migrant worker invited by the Industrial Trainee System but became illegal when his two year visa expired.

*There is No Freedom in This Land*¹

There is no freedom in this land.
Darkness is covering earth to sky in this land where has no sense of honor.
Migrant workers, who want to be set free, have not taken off a bridle like me.

There is no freedom in this land.
I came here in order to get freedom in this land where ignorant people are living.
I left my country so that I might emerge from poverty, but I have experienced
'3D jobs' which is called dirty, difficult and dangerous.
Today, they still enforce hard work with a personal insult.

See that the freedom has been given to me in this land.
There is no freedom, never, never....
When I feel officers of the Immigration Bureau search for illegal migrant
workers, fearful echoes are resounded into my heart to blood vessel.
Then I run away in the mountain to avoid them.

There is no freedom in this land.
Any kind of freedom has not given to me.
This land is only for selfish people.

But there is a freedom in this land.
For the ignorant people in selfishness.
For the owners who have no sense of shame.
For the people who suck our blood.

There is no freedom in this land.
Oh God, give me your freedom.
If your freedom is given to me, I can devote my blood to you.

A Korean Dream

The issue of migrant workers in Korea started to catch attention since the demonstration of Nepalese workers in front of Myung-Dong Cathedral Church (the Roman Catholic Church) in Seoul, Korea in January 1995.² The Nepalese workers

¹ This poem is translated into Korean by Suk Bong Lee, a missionary at Song Woo Ri Culture Center in Korea. Ansan Migrant Shelter [on line]; available from <http://www.migrant.or.kr/new/center.html>.

² The Nepalese workers whipping their backs with steel chains demonstrated

contracted for \$400.00 through \$500.00 a month and 8 hours work days with an employment agent in Korea before they came to Korea. They actually received a salary of \$210.00 a month and frequent overtime/all night work. They had often worked over 10 hours a day forced by the business owners. Furthermore, their salaries were usually delayed for a couple of months or more and were not delivered to their home families for 6 months. When the workers complained of those unfair treatments, the business owners or agents ignored their complaints or even assaulted them. Besides, the business owners often keep the passports and visa statements away from migrant workers without any agreements because owners are afraid that migrant workers may leave the work places without any notice. Also, the workers are often restricted in their lodgings and work places like slaves or prisoners.

On the other hand, most migrant workers in Korea have paid huge commission fees to employment agents or brokers who connect migrant workers to employers in Korea. Migrant workers usually pay commission fees of \$ 2,000.00 up to \$ 9,000.00. The pay is extremely expensive for them, so the workers end up selling their house, land or property. Unfortunately, for the two years given legal status, some of the workers make money less than the commission fees paid to the agents or brokers. As such, migrant workers in Korea often suffer from an arbitrary commission fee structure and immorality by the agents or brokers. Their Korean dreams are hopelessly frustrated by dehumanization and social injustices within Korean businesses and policies: unfair management at work such as distorted labor contracts and enforced labor as well as unethical treatments by their owners or agents such an act of violation, confinement, and

while shouting, "We are not slaves." They showed Koreans that they had been victims of human rights violations. It was the first demonstration of migrant workers in Korea.

ridiculous commission fee.

Understanding the Korean Culture, Economic Development and Policy

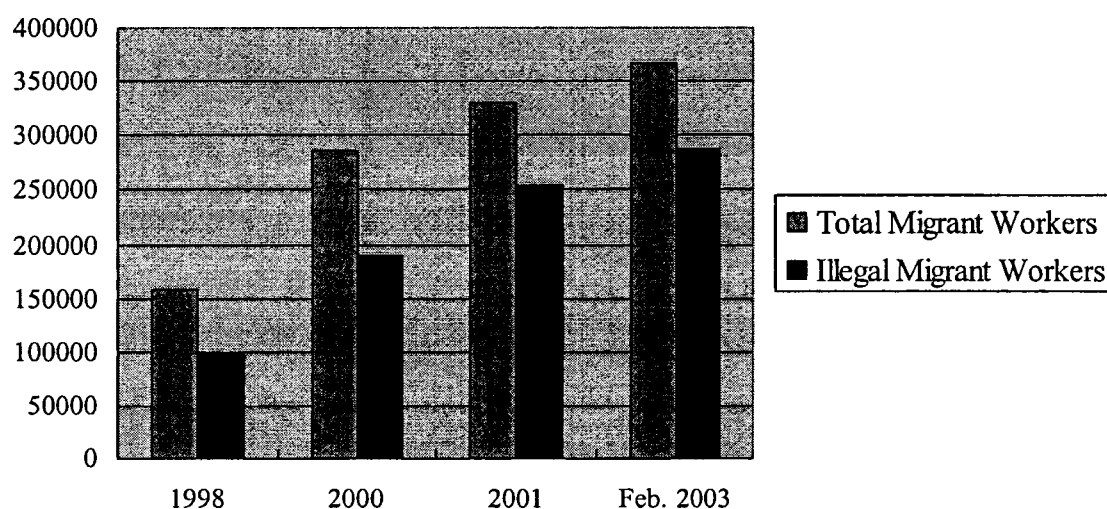
Korea has a homogeneous culture and race since the beginning of its history (about 5000 years ago). Thus, Koreans have been exclusive in their attitudes to other cultures or races. However, industrialization and the economic growth-oriented policies of Korea since 1960s have changed the old paradigm of exclusive traditionalism into a new paradigm of multi-culturalism overwhelmed by a Western culture and materialism driven by economic development. Such change has influenced Koreans to generally act friendly to aliens from economically developed countries and yet tend to ignore people coming from poor countries. These two contexts of the Korean discrimination toward poor aliens and the positive economic situation provide reasons for the church to consider any humane ministry for migrant workers in Korea.

The Korean government has adopted the Industrial Trainee System as the policy for migrant workers. Migrant workers under the Industrial Trainee System can keep a legal status for only three years (one year training status and two years extended working status after passing a qualifying examination); after then, they must return to their countries, but they are prone to stay as well as work when their visa lapses. As a matter of fact, extending the visa statement is nearly impossible under the present policy, so the workers consequently become illegal. The government strictly enforces the policy to deport illegal migrant workers.

Category and Current Situation of Migrant Workers in Korea

The most recent statistics (Feb, 2003), released by the Ministry of Labor in Korea (Table 1), illustrates that the total number of migrant workers in Korea regardless of legal or illegal status has reached 367,158, but 287,808 among them are of illegal status.³

Table 1: Entry State of Migrant Workers by Year (1998 through Feb. 2003)



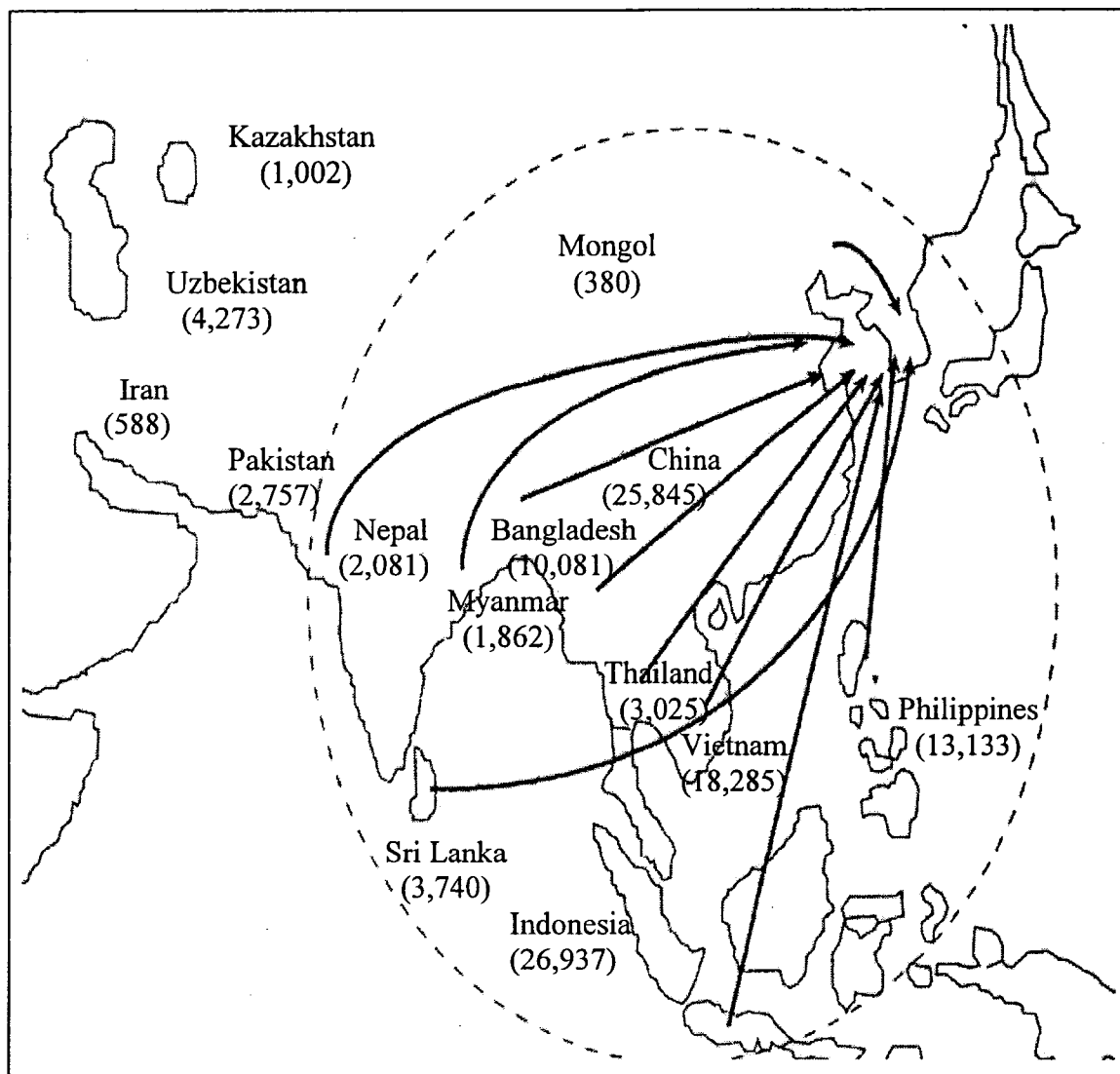
Thus, 78.39% of migrant workers in Korea are living under illegal conditions.

Migrant workers have steadily increased since 1998. Viewing Table 1, 157,689 migrant workers in 1998 increased to 367,158 in Feb. 2003; that is, the population of migrant workers in Korea increased 133% during the last four years. However, the number of migrant workers in illegal status has been also rising rapidly by 189%. It means that the current policy of the Korean government is irrational and ineffective regarding migrant workers. The majority of migrant workers in Korea come from Asian countries, whose

³ Ministry of Labor, "KLIS--Data Base--Statistical Chart" [online]; accessed 16 Feb. 2003; available from <http://laborstat.molab.go.kr/>.

cultural and religious diversities are mainly composed of Islam, Buddhism, Hinduism, and Christianity (Table 2).

Table 2: The Major Natives of Migrant Workers in Korea
(Excerpt from the Korean Small Business Association Year Book in 1999)



Migrant workers in Korea are playing a major role in the Korean industrial growth as they comprise 2-3% of the total work force in Korea. Therefore, we should understand migrant workers as partners who contribute to the economic growth of Korea. In contrast, migrant workers often suffer from an unfair exploitation as well as experience

inhumane treatment at work place and in the general Korean community. Migrant workers seem to be regarded as if they were impersonal tools to produce an economic profit, rather than personal partners to cooperate with the Korean workers. Migrant workers in Korea should be considered as economic collaborators working together with Koreans. If so, then migrant workers should be given an equal and natural right with which every human being is endowed.

Facing the Issues of Migrant Workers in Korea

The issues of migrant workers in Korea derive from neglect of their human rights and the failure to uphold social justice in Korean society.

First, migrant workers come to Korea with as “trainee workers.” Despite “trainee status,” business owners force fulltime labor and overtime upon the workers without additional pay. However, technically these migrants are not regarded as fulltime workers because their status in Korea is approved just as trainees according to the Industrial Trainee System. Therefore, they can neither appeal to the Labor Standard Act nor labor union which could protest the violation of the workers’ rights in the work place. Since March 1, 1995, the Ministry of Labor in Korea enacted and enforced a guide of management and protection for migrant workers in Korea.⁴ This means that the Korean Government can admit migrant workers in Korea as actual fulltime laborers subject to some provisions of the Labor Standard Act. Unfortunately, employers seldom apply this guide to migrant workers. Many business owners take advantage of the guide with a shrewd trick, seeking only to produce profit through cheap work force.

⁴ This guide makes employers support migrant workers by observing lawful wages and working hours, providing health and accident insurance, prohibiting forced labor and the use of violent language and action. In addition, employers must have industrial safety education and periodic medical examinations.

Second, most migrant workers come to Korea under permission of the Industrial Trainee System, but many of them leave their work places and become illegal workers because they recognize the system has many unfair rules. For example, migrant workers under the Industrial Trainee System cannot expect the same wages as Korean workers because they are trainees who are to receive 40-50% wages of Korean workers. Migrant workers often try to move to other work places where they can earn the same as full time workers. In this case, both moving workers and hiring owners violate the law because migrant workers in the Industrial Trainee System are not to move to other work places unless the contract is adjusted by their previous bosses. Even though migrant workers become illegal by moving the work place, they earn higher salaries than that of “trainee workers.”

Last, migrant workers generally come to Korea with a hospitable feeling toward Korea and the Korean people.⁵ But this feeling of affinity soon falls short of their expectations. They often experience ethnic discrimination, cultural conflict, religious prejudice, and ignorance of economic poverty. Some of the workers end up despising Koreans after returning to their home countries.⁶

⁵ Dong Hoon Seol, abstract, iii.

⁶ Testimony from Rev. Jin Ho Han (a senior pastor of Arlington United Methodist Church, Riverside, Calif. and a D.Min. student at Claremont School of Theology): He had visited Nepal on the way to a missionary tour in 1999. He met a Nepalese on the street near his address. The Nepalese asked him where he came from. As soon as he said, “I come from America but I am a Korean,” the Nepalese showered cruel abuse on him. He was very embarrassed at the unexpected response from the Nepalese. He recognized why the Nepalese responded to him in that way. The Nepalese was a previous migrant worker in Korea. The Nepalese had painful experiences like unfair treatment at work, economic ignorance and unethical discrimination, so he had begun to despise Korea and the Korean people.

Ethnic Issue

Migrant workers in Korea have been suffering from the violation of human rights, human powers, and politics. In case of illegal migrant workers, the violation is much more serious than that of legal workers. Some Koreans have taken the stance of exclusivism toward foreigners. Some Korean employers treat migrant workers with ignorance, abuse, and prejudice, regarding the workers as a kind of working slaves or robots that are not bestowed with any human right. For instance, when a migrant worker complains about a working condition or a wages concern, business owners usually ignore the complaint and are rarely willing to negotiate. In some cases, the employers have been known to assault the workers. Moslem migrant workers, who view assault and battery as taboo, are extremely shocked by such violation, so that they regard Koreans as savages. The following Table 3 indicates the unfair deals which migrant workers have experienced in Korea.

Table 3: Migrant Workers in Korea and Labor Condition⁷

Case (%) Country	Delayed Salary	Enforced Overtime Work	Enforced Hard/Dangerous Work	Low Income or Wage Freeze	Violent Language, Battery, or Sexual Abuse
Nepal	43.4	41.4	40.0	47.9	30.6
Philippine	27.1	36.1	32.2	39.8	28.1
China	11.4	9.9	5.2	16.6	3.3

This chart also shows that the Korean employers discriminate against ethnic or national orientation; they underrate people according to differences in skin color and an economic level of the originating countries. It is shown that Chinese workers, whose

⁷ Seol, 158.

heritage is quite close to the cultural and racial orientation with Korea, are given less of an unfair treatment than that of other ethnic groups. On the contrary, the Nepal workers are treated even more unfairly than others. It is assumed that Nepal is the one of the economically poorest countries among the countries on the chart as well as being the most racially different from Koreans.

On the other hand, the question of human rights often conflicts with the question of social rights. Protecting social rights of one's fellow countrymen causes excluding human rights of the aliens. For example, Germany accepted migrant workers to meet the needs of its industrial situation, but the shrinking labor market and the higher unemployment rate forced the workers to return to their homeland, and the chance of reemployment was dimmed with the oil crisis in 1973.⁸ Human rights would be placed with social rights in harmony. Moltmann points out "no individual human rights without social rights....No human rights without the rights of the earth."⁹ In this aspect, it is quite important to advocate for social and human rights of migrant workers wherever they live. Migrant workers in Korea have contributed to the development of the Korean economy. At the same time, their social rights have to be guaranteed because their contribution helps Korea to achieve economic growth.

⁸ Mission Department of the Korean Presbyterian Church and Aid Association for Migrant Workers in Korea, Yoekookin Nodongja Sunkyo wa Shinhak (Migrant Mission and Theology) (Seoul: Han Deul Press, 2000), 180.

⁹ Jürgen Moltmann, "Human Rights, the Rights of Humanity and the Rights of Nature," in The Ethics of World Religions and Human Rights, ed. Hans Küng and Jürgen Moltmann (London: SCM Press, 1990), 123.

Labor Issue

Migrant workers in Korea generally work for 56 hours a week (almost 10 hours a day). It is contrary to the Labor Standard Act enacted by Korea. The provisions of Article 49 of the Labor Standard Act and the provisions of Article 47 on International Labor Organization prescribe labor less than 44 hours a week (about 8 hours a day) to wage workers. Since as trainees they are considered as part time workers, business owners take advantage of the workers' status. Thus, migrant workers in Korea are purposely excluded from the Labor Standard Act, so that they are subjected to exploitation as cheap and forced labor with overtime work. For example, most of employers compel migrant workers to do more than 2 hours of overtime a day, leading to working more than 12 hours of overtime a week. If migrant workers were to refuse this unfair working request from their employers, their employers would arbitrarily cancel the contract with migrant workers. Then, the workers may be dismissed from their jobs and become illegal sojourners. On the other hand, generally migrant workers in Korea are given 2 days off a month. Some work places provide no day off for them; a fiber company in the city of Ku Mi in Korea pays allowance of \$80.00 a month to them without a day off.¹⁰ It is apparently a violation not to give a worker a day off per a week according to the provisions of Article 54 of the Labor Standard Act and the provisions of Article 14 on International Labor Organization.

¹⁰ Chang Soo Hur and Kyung Soon Mo, "Chodae Baat-At-Jiman Hwanyoung Batchi Mothan Saramdeul" (People Who Are Invited but Unwelcome), in Yoekookin Nodongja: Hwanyoung Batchi Mothan Sonnim (Migrant Workers: Unwelcome Guests), ed. Chang Soo Hur (Kyungbook: Boondo Choolpansa, 1998), 22.

Wage Issue

The average wages of migrant workers in Korea ranges from \$200 to \$300 per month. The wages are below the standard of the Korean workers; it reaches only 40% of the Korean workers. Furthermore, many migrant workers have experienced a delay in payment. Hae Sung Kim explains that the wages of 5-6months are delayed on the average, and it amounts to about \$1,000 through \$1,800 per a person.¹¹ In case of illegal migrant workers, some owners take advantage of the workers' fear of receiving a deportation order from the Korean government. In addition, migrant workers do not receive overtime wages. For the same amount of wage, migrant workers in Korea have to work for about 254 hours a month, while the Korean workers labor less than 200 hours a month.¹² It is apparently unfair exploitation of labor. Some employers intentionally delay the payments of the wages for several months because these employers fear losing migrant workers to that of another work place which might provide better deals for the workers. The primary purpose for which the workers come to Korea is to attain higher income than that of their home country. However, their Korean dreams have been shattered by these unfair treatments. It is true that migrant workers in Korea have received higher wages than their own countries, but they are given lower income as well as more working hours than the average Korean worker. What their employers swindle them out of the fruit of their efforts is terribly immoral and an illegal act.

¹¹ Hae Sung Kim, "Yoekooiin Shiltae Mit Bubjaehwa Dangwesung" (Actual Condition of Migrant Workers and Betterment for Migrant Policy), in Proceedings of the Eighth Policy Symposium of the Korean National Assembly, 7 July 2000 (Seoul: Meeting Room in Member Hall of the National Assembly, 2000), 83.

¹² Hur and Mo, 24.

Industrial Disaster and Medical Issues

Most migrant workers work in small industrial fields, which are called ‘3D-type industry.’ In other words, their work places are generally situated in poor and dangerous surrounding, so industrial disasters and occupational hazard frequently take place in their work places. On the other hand, migrant workers’ work efficiency is poorer than domestic workers. For attaining amount work done, owners force harsh labor upon them. Some employers enforce fast work in order to increase the productivity of migrant workers while they are not accustomed to working as fast as Korean workers. Therefore, migrant workers are burdened with tremendous amount of work as well as their bodies are exhausted by continuous overtime work. These situations mean that they can be easily exposed to physical illness and industrial disasters.

Except for legal migrant workers working under the Industrial Trainee System, most of illegal migrant workers do not have any health insurance; their status as illegal migrant makes them invalid for obtaining a public medical insurance supported from the Korean government. Expensive private health insurance is a burden for illegal workers. When an industrial accident happens to illegal migrant workers, business owners claim no responsibility as they may have to pay a fine for hiring illegal workers. However, the fine is not heavy enough to discourage employers from hiring illegal workers. Unless Korean government remedies the present migrant policy and solves social problems concerning illegal workers, migrant workers will have to risk their lives under the present conditions. Accordingly, this medical issue is crucial to understand how much the workers’ working conditions are perilous in Korea.

Cultural and Religious Issues

Migrant workers have cultural conflicts such as language, food, religion, and climate differences. Of all these issues, the language barrier is the most difficult problem for migrant workers. They seldom learn Korean language from their work places. In fact, employers have to educate legal migrant workers about the Korean culture and language under the Korean government law. Business owners are usually concerned about only labor without properly introducing the Korean culture and language to them.

The religious issues are indeed significant for migrant workers. For instance, the German culture is based on Christianity. Yet Germany has accepted migrant workers from the Arab world, even though it was not easy for German to assume a generous attitude toward the Islamic culture of migrant workers coming from Arab countries. Germans did not discriminate or exclude foreigners; rather Germans not only helped the workers from a humanitarian point of view but also pursued religious coexistence. Concerning all human beings, the differences are indeed important between the nations, cultures and religions. Hans Küng explains that “the role of religions in the solution of problems in regional, national, and international conflicts must be considered realistically....The religions must always be seen in connection with all other social factors.”¹³

Migrant workers have not yet built up their own community in Korea. There is no place to go in safety or comfort when the workers can enjoy a day off. They are like wanderers in a strange city. It is not unusual to see them gathered near subway stations.

¹³ Küng, 144.

The workers' lives are miserable from a lack of good food, and heating and air conditioning system in poor apartments that their employers supply them. Their employers lack delicacy and consideration for the workers' cultural life and human rights. These migrant workers were already formed in their own identities and cultures that are different from Korea. Therefore, if their cultures were ignored or discriminated, their identities will be destroyed. One needs to recognize the value and the significance of different cultures and ethnicity. The workers are not just machines that work but human beings whose human rights are to be respected.

Conspectus of the Relation between the Korea Church and Migrant Workers in Korea

The issues of migrant workers include broad questions of morality, human rights, and social justice. The issues are basically reflected in the political, economic, and social environments in which migrant workers live. The church gradually evaluates its own mission policy for the workers in terms of humanitarianism and evangelism. Migrant workers benefit from social services such as medical, food service, housing, etc., as well as having an access to those social services under the same conditions as the indigenous people. As a matter of fact, providing many of these services becomes a function for government agencies but there are lots of hidden aids in which the church can serve the workers.

The demonstration of the Nepalese workers in front of Myung-Dong Cathedral Church became a turning point for migrant workers. The Korean churches also recognized them as the focus for humane ministry. In fact, the Korean churches have generally focused on sending out missionaries to other countries as a policy of foreign mission, while only few churches were concerned about the welfare of migrant workers

in Korea until the Nepalese demonstration. The ministry for migrant workers started with an Anglican church. Presently, almost fifty churches and mission agencies are also carrying out this ministry. In this atmosphere, the Korean churches demand the more suitable and contextualized strategy of mission and ministry for migrant workers. This work is performed in response to the needs of the church. Christians are convinced that the ministry to migrant workers should be handled from the perspective of urban ministry. Urban ministry can be viewed as missionary work grappling with politically, economically and socially inefficient individuals, and covers many issues of modern society. This project presents the future tasks of the Korean churches as it faces new prospects and principles of a mission strategy.

History of the Korean Church Ministry to Migrant Workers in Korea

After the 24th Olympic Games in Seoul (1988), migrant workers began to come to Korea, and they have remarkably increased in number since 1991. Since Sung-Sang-One Church began to reach out to migrant workers in Korea in 1991, many other local churches have joined this migrant ministry. The National Council of Churches in Korea (NCCCK) formulated the mission to migrant workers in 1992. At the same time, many committees and associations established through networking the local churches, so that they may share their own situations and information with one another. Today, the Korean churches have organized an international network with neighboring countries: Japan, Taiwan, Hong Kong, and Indonesia, all of which are industrially advanced or developed nations, importing migrant workers. This network has been mainly led by

Christian Conference of Asia (CCA)¹⁴.

The number of churches and non-profit organizations carrying out the migrant ministry reached approximately 50, according to research conducted in October 1996. The service programs for migrant workers can be divided into two classes: religious service and social welfare service. Korean churches generally provide both types of services to migrant workers. The religious service is based on an evangelical strategy and mission work while the issues of the human rights and social justice involve groups with focus on the social welfare service. The religious service, which is composed of worship service, praying service, and the Bible study program, is regarded as an essential part of the migrant ministry. The social welfare service covers a wide area and focuses on the illegal workers eliminated from the public support of the Korean government. Thus, this service depends upon private support of the church finance, individual donations, and volunteers. The social welfare service can be classified as shelter, medical assistance, legal counseling, and cultural adoption programs.

Shelter Service

This service has the purpose of helping a patient, a pregnant woman, and a refugee, who suffer from individual or social abuses and various violations appearing in the work places and the Korean community. This service supplies food, clothing, and room for them. This service costs the most of the social service programs.

¹⁴ The Christian Conference of Asia is a regional ecumenical organization representing churches and national councils from 18 countries in Asia in New Zealand, Australia, Bangladesh, Burma, Cambodia, East Timor, Hong Kong, India, Indonesia, Laos, Japan, South Korea, Malaysia, Pakistan, Philippines, Sri Lanka, Taiwan and Thailand (<http://www.cca.org.hk/>).

Medical Assistance

This service is usually carried out on the weekend because it mostly consists of volunteers, who are not free during the weekdays. A medical doctor, an herb doctor, a nurse, and a medical school student come together as volunteers to take care of migrant workers. Some of churches form a medical committee for carrying out more systemic and qualified service. On the other hand, it is crucial that a first aid kit and household medicines are given to the patients.

Counseling Service

This service deals with the matters concerning religion, wage, labor, health, etc. However, migrant workers generally suffer from an unfair wage system and unjust treatment of labor; the workers are interested in a fair wage and an impartial assistance about a labor issue. Also, sending money to migrant workers' home countries is an important work under this service. The church helps to resolve those problems through cooperating with employers, local governments, and volunteer lawyers.

Other Services

These services are defined as enhancing solidarity between migrant workers and the church, helping cultural adaptation and protecting the workers' human rights. For cultural service, the church provides Korean language class, a meeting to study policy, a seminar on various issues happening to the workers, birthday celebration party, hair cutting service, and so on. The solidarity service is that both the church and migrant workers are working together, for instance, a demonstration against an absurd government policy, or helping the union activity of migrant workers against unfair treatments taking place in the work places. In addition, the church organizes a network

between the church and migrant workers and also with other churches to share information with one another.

Summary

Migrant workers in Korea have been exploited and discriminated through inhumane treatments and unjust policies. These workers find themselves in poor working conditions or a working contract that often violates of the Industrial Trainee System. Their employers exploit them for cheap and hard labor. Korean workers and even the Korean Labor Union seldom regard migrant workers as real co-workers. Korean neighbors are commonly exclusive or show negative attitudes toward the workers. Migrant workers in Korea are segregated from Koreans and Korean society.

Today in Korea, the church, the government, the Congress, and mass media are taking progressive interests in issues concerning migrant workers. Many public hearings, seminars and forums have been held, in which, church leaders, socialists, Congressmen, public service workers, and private supporters have participated. This group of people has tried to improve systems and treatments for migrant workers in Korea. For instance, the recently established Working Permit System, which supports migrant workers, was passed by the Korean Congress on July 30, 2003. This new system will be enforced on July of next year. This system, which is based upon protecting human rights and supporting social justice, is intended to resolve inhumane and unrighteous points as well as poor working conditions found under the Industrial Trainee System.

There is a television program, which is called "Neu Kim Pyo," of MBC

(Munhwa Broadcasting Corporation) in Korea.¹⁵ This program, focusing on a cultural and educational set, has been on air since March 1, 2003. The slogan of this program is described, as “migrant workers in Korea are our neighbors.” The program, “Neu Kim Pyo,” asks TV viewers to reconsider inhumane treatments and prejudicial acts toward migrant workers in Korea. The viewers recognize that the workers are wounded, have suffered, and have been frustrated from pains such as illness, industrial disaster, and ethnic discrimination in Korea. They are living in loneliness due to ethnic prejudice and social apathy. In fact, these workers are totally excluded from political, economic, and social security in Korea. However, the workers’ dream is to achieve economic success and to return to their homeland with huge sum of money. Thus, the workers have endured their miserable situation and vulnerable life in Korea. The climax of this television program is where the staff brings the family of migrant workers to Korea and arranges a reunion with the workers. This program evokes a feeling of the importance of family and neighbor. This touches human emotion and connects the workers to the viewers. When the program comes to an end, the viewers are left with a thought to consider that migrant workers in Korea are not strangers subject to any discrimination and exclusiveness but are their very neighbors, brothers and sisters.

Now, Koreans are familiar with living other ethnic groups in Korea. They can frequently see aliens at any place in Korea. Like this, migrant workers already became Koreans’ neighbors who work and live with Koreans, but these workers suffer from economical exploitation, political oppression and social injustice. Moreover, the workers have experienced ethnic prejudice in Korea. The church should make Koreans

¹⁵ Young Hee Kim and Min Ho Lee, “Neu Kim Pyo” [online]; available from <http://www.imbc.com/broad/tv/ent/big5/index.html>.

recognize that migrant workers are surely their neighbors. In other words, the church, which participates in migrant ministry, should primarily resolve ethnic questions and issues between migrant workers and Koreans. And then, the church instructs Koreans to be involved in both enhancing ethnic capacity for migrant workers as well as advocating their rights and welfare to achieve a Korean Dream.

The Korean churches have been leading ministry for migrant workers in Korea since 1991. Nowadays, the ministry becomes an important part of the church's ministry and a mission of primary significance. More churches and missionary centers have gradually been involved in this ministry year after year. The biblical and theological foundations for migrant workers will be introduced in the next chapters.

This project is an important model to realize human rights and social justice for migrant workers in Korea. Every human being on earth has the right to live a humane and happy life. Every one is born in the image of God, and she/he ought to be blessed with inalienable right and grace that God has given to everyone. Still, lots of work needs to be done with this humane ministry in Korea. The church needs not only to help migrant workers for a better life and fair human rights, but also to help liberate the workers from economic exploitation and social injustice in Korea. The church's missionary work for and with migrant workers illustrates a new vision to revive the Korean churches in the twenty-first century.

Since the crisis of IMF¹⁶, the Korean churches have been experiencing a decline in church membership and finances; at the same time, church's sending of missionaries to foreign countries and financial support has declined as well. The Korean churches are facing crises in the foreign missionary work. But the reality is that the churches need only to look at migrant workers as a new opportunity for Christ's mission. Migrant workers continuously visit Korea. Migrant workers should be carefully considered as a mission field just as the foreign missionary work. In this respect, the ministry with migrant workers in Korea will be greatly enhanced as long as the Korean churches accept the workers more positively and more actively takes part in them. A corollary of that is to educate, nurture, and discipline migrant workers into Christian faith to make Jesus' disciples; the workers ultimately could become new missionaries for their own countries or even for Korea.

¹⁶ International Monetary Fund, "About the IMF" [online]; available from: <http://www.imf.org/external/about.htm>. IMF (International Monetary Fund) is "an international organization of 184 member countries. It was established to promote international monetary cooperation, exchange stability, and orderly exchange arrangements; to foster economic growth and high levels of employment; and to provide temporary financial assistance to countries to help ease balance of payments adjustment." The IMF carries out the global economy. Korea as a member country has been controlled by the IMF since Korea became bankrupt in December 1997. After the IMF crisis, the Korean economy has shrunk due to the adjustment of the financial structures led by the IMF such as the effect of structural unemployment, retrenched national finance and tightened money market and business.

Chapter 4

Biblical Perspective and Reflection

Introduction

The Bible introduces the issue of aliens, providing a definition from ancient Israel to the time of Jesus and his disciples. In the Bible, the word “alien” has broad implications of morality, human rights, and social justice. The word is basically reflective of the political, economic, and social environments in which the aliens had lived. In the parable of the Good Samaritan, Jesus asked who was a neighbor to the person who fell into the hands of robbers (Luke 10: 36). The neighbor was neither a Levite nor a priest, but a Samaritan who took pity on him. This parable alludes to the role that the church should play in meeting the needs of migrant workers in Korea. As aliens, migrant workers have lived in inhumane treatment and unfair social treatment in Korea. Their situation in Korea is quite similar to that of the parable of the Good Samaritan. Migrant workers’ spirits and bodies are wounded, stripped, and beaten by ethnic discrimination, social prejudice and dehumanization.

This biblical perspective defines migrant workers in Korea as *pa, roikoj* in Greek, and **RGE**, in Hebrew, which means “alien.” It is understood that the biblical texts are historical mirrors reflecting the religious contexts in order to criticize political, social, and economic conditions in which they were situated. This chapter will highlight the biblical sources and analyze the theological interpretations concerning the aliens. Then, it will focus on applying the interpretation to migrant workers in Korea.

Pa, roikoj in The New Testament

The Greek word *pa, roikoj* shows up four times in the New Testament; it appears in Acts 7:6, 29, Eph. 2:19 and 1 Pet. 2:11.

Acts 7:6

The Greek text (NTG, 21th ed.): “evla, lhsen de. ou[twj o` geo.j o[ti e;stai to. spe,rma avvtou/ pa, roikon evn gh/| avllotri,a| kai. doulw,sousin avvto. kai. kakw,sousin e;th tetrako,sia\”

NRSV: “And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and mistreat them during four hundred years.”

Acts 7:29

“e;fugen de. Mwus/h evn tw/| lo,gw| tou,tw| kai. evge,neto pa, roikoj evn gh/| Madia,m(ou- evge,nnhsen ui`ou.j du,oA”

“When he heard this, Moses fled and became a resident alien in the land of Midian. There he became the father of two sons.”

Eph. 2:19

“:Ara ou=n ouvke,ti evste. xe,noi kai. pa, roikoi avlla. evste. sumpoli/tai tw/n a`gi,wn kai. oivkei/oi tou/ qeou/ (“

“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God,”

1 Pet. 2:11

“VAgaphtoi, (parakalw/ w`j paroi,kouj kai. parepidh,mouj avpe,cesqai tw/n sarkikw/n evpiqumiw/n ai[tinej strateu,ontai kata. th/j yuch/j\”

“Beloved, I urge you as aliens and exiles to abstain from the desires of the flesh that wage war against the soul.”

Pa, roikoj means “one who lives in a place that is not one’s home.”¹ NRSV translates *pa, roikoj* as an alien or a resident alien, but other English versions translate

¹ Frederick William Danker, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 3rd ed. (Chicago: University of Chicago Press, 2000), 779.

it as 'a stranger' or 'a foreigner' (NIV), 'a sojourner' or 'an exile' (ESV), and 'a dweller' (NKJ). In the Interpreter's Dictionary of the Bible, *pa, roikoj* is introduced as "a sojourner" which means "a person who occupies a position between that of the native-born and the foreigner."² He/she lacks the protection and benefits, ordinarily provided by kin and birthplace. His/ her status and privileges derive from the bond of hospitality, in which the guest is inviolable. In the Old Testament, the meaning of an alien originated in the word **RGE**. The LXX translates **RGE** as *pa, roikoj*. In the New Testament, the meaning of an alien appears in three different words: *parepi, dhmoj* (1 Pet. 1:1; 2:11) and *xe, noj* (Acts 17:18, Rom. 16:23, Eph. 2:19) and *pa, roikoj*. They commonly describe one who stays for a while as an alien in a place. However, according to Edward Gordon Selwyn, "*parepi, dhmoj* emphasizes the transitoriness of the sojourner while *pa, roikoj* emphasizes his legal status as a non-citizen."³ On the other hand, the meaning of *xe, noj* is somewhat different from **RGE**. The Hebrew Old Testament uses the word **yrI^ak.n" w>÷** (Ps. 68: 9) as the meaning of *xe, noj*. It means a foreigner who is located away from one's native country.⁴ But, the status or identity of the word *xe, noj* is ambiguous.

Therefore, one can affirm that the word *pa, roikoj* is the most appropriate

² T. M. Mauch, "Sojourner," in The Interpreter's Dictionary of the Bible, vol. 4, ed. George Arthur Buttrick (Nashville: Abingdon Press, 1962), 397.

³ John H. Elliott, A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy, (Philadelphia: Fortress Press, 1981), 30, citing Edward Gordon Selwyn, The First Epistle of St. Peter, 2nd ed. (London: MacMillan, 1955), 118

⁴ TWOT Hebrew Lexicon, in BibleWorks, Version 5.0, CD-ROM, BibleWorks, LLC, 2001.

word to define migrant workers in Korea; that is, *pa, roikoj* is compatible with the social background and the biblical context that approach the perspective of migrant workers in Korea. In other words, leaving their countries, the workers are aliens dwelling in Korea. As non citizens, their rights and benefits are not as graceful as native residents. Also, the choice has been made to use “alien” in English as the meaning of *pa, roikoj* translated by NRSV for this paper. It has been determined that migrant workers in Korea are aliens in our days.

Pa, roikoj, in Acts 7: 6, 29 known as Stephen’s speech, literally means a non-citizen or resident alien as Abraham’s offspring who will be aliens for four hundred years (Gen. 15: 13) as well as Moses, who after his flight from Egypt, was an alien in Midian (Exod. 2: 15, 22). On the other hand, *pa, roikoj* in 1 Pet. 2: 11 metaphorically implies a Christian whose real home is in heaven, but lives on earth for a while. The word also indicates a gentile not yet belonging to God's covenant people, a foreigner, or nonmember of a family (Eph. 2.19).⁵ The books of Acts, Ephesians and 1 Peter were written in the first century for people who lived in Asia Minor. According to House, Ephesians and 1 Peter are the letters that were sent out to Christians living in Asia Minor, while Acts is addressed to non-Christians.⁶ *Pa, roikoj*, in the Greco-Roman world, generally is defined as “strangers, foreigners, aliens, people who are not home, or who lack native roots, in the language, customs, culture, or political, social, and religious

⁵ Friberg Greek Lexicon, in BibleWorks, Version 5.0, CD-ROM, BibleWorks, LLC, 2001.

⁶ H. Wayne House, Chronological and Background Charts of the New Testament (Grand Rapids: Zondervan Publishing House, 1981) 16-17.

allegiances of the people among whom they dwell.”⁷ *Pa, roikoj* is derived from *oik*-root such words as *oikoj*, *oikia*, and *oikeioj*. “*Oikoj* circumscribes one of the most fundamental social, economic, political and personal realities of the ancient world.”⁸ Some of *pa, roikoj* lived in a temporary status or with a threat of deportation and did not have any rights and security in their life. So they were held in political predicament, economic exploitation, and social contempt. In those days, there had been a large number of *pa, roikoj* in Asia Minor.⁹ Many of them dwelt in the rural areas, working as “merchants, traders and artisans.”¹⁰ The present situation of migrant workers in Korea is similar to *pa, roikoj* in the Greco-Roman world.

1 Peter and Ephesians are the letters which were sent to Christians and their communities residing in the Roman Asia Minor. As *pa, roikoj*, they had to contend with “restrictions concerning intermarriage and commerce (*connubium et commercium*), succession of property and land tenure, participation in public assembly and voting, taxes and tribute, the founding of associations (*koina, collegia*), and susceptibility to severer forms of civil and criminal punishment.”¹¹ In addition, “1 Peter represents a theological message for ‘pilgrims and exiles in this world’ based on a contrast between present life on

⁷ Elliott, 24.

⁸ Ibid., 24

⁹ Ibid., 26. “The situation at Rhodes (305 B.C.E.) indicates, for example, that the proportion was 1,000 *pa, roikoj* to 6,000 full citizens. In the subsequent period in Asia Minor the number of *pa, roikoj* generally increased.”

¹⁰ Ibid., 26.

¹¹ Ibid., 37.

earth and a future life in the heavenly home.”¹² Therefore, *pa, roikoj* in the New Testament shows a correlation between the Christians of Asia Minor (Eph. 2: 19, 1 Pet. 2: 11) and the Jews exiled to Babylon (Acts 7: 6) and Moses who escaped to the land of Midian (Acts 7: 29). Both Christians in Asia Minor and Israelites in Egypt, including Abraham and Moses, were apparently aliens living away from their homes and land. However, being confirmed as heavenly citizens regardless of their origins, the aliens are blessed in God’s grace and peace in abundance (1 Pet. 1: 2).

pa, roikoj (rGE) in The Old Testament

In the Old Testament, we find out that *pa, roikoj* (alien) had lived in ancient Israel.

But the seventh day is a sabbath to the LORD your God; you shall not do any work-- you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. (Exod. 20: 10 NRSV)

Elliott describes their identities, saying, “Resident aliens among Israelites, while restricted from participation in certain cultic rights and duties, still enjoyed certain rights of legal protection and social acceptance.”¹³ Thus, the Scripture articulates it: “You shall support them; they shall live with you as though resident aliens” (Lev. 25: 35 NRSV). “You shall not make them serve as slaves. They shall remain with you as hired or bound laborers” (Lev. 25: 39-40a NRSV). The reason why aliens should be entitled to legal protection and social acceptance is based on the memory of Israelites that they were once resident aliens in Egypt: “You shall not abhor any of the Egyptians, because you were an alien residing in their land” (Deut. 23: 7 NRSV).

¹² Ibid., 42.

¹³ Ibid., 27.

Even though the ancient Israelites recognized the subsistence of aliens in their community, aliens in the Bible were implicitly differentiated from Israelites. They were also identified from diverse angles. When we look in the Old Testament, Israelites had two different perspectives toward aliens: exclusiveness and inclusiveness. An example of exclusiveness is Ezra's reformation that made Israelites eliminate aliens from their community through disclosing those people who married aliens, forcing people to divorce, because Israelites believed that keeping the purity of Israelites was the only way for Israel to survive after the Exile. Ezra's exclusiveness against other ethnic groups is based on their abominations (Ezra 9: 11, 14), "that they worshiped other gods (cf. Neh. 13: 26-25), practiced sexual immorality, or followed a detestable diet."¹⁴ Ezra's reformation was a historical episode to restore the land of promise and to establish a national premise to erect the chosen people. However, derived from God's righteousness and love, it is the unchanged principle that God commands that aliens, who are suffering from political, economic, and social conflict and frustration, are in the care of Israelites. The issue of migrant workers in Korea as aliens is not about religious, cultural, and moral or ethical conflicts but is concerned with supporting human rights, social justice, political liberation, and economic achievement.

On the other hand, Isaiah demonstrates the inclusive and progressive gesture toward aliens. Isa. 56-66 shows that aliens were described as people joined to God. Isa. 56: 3-8 defines how God deals with aliens' identity.¹⁵ It implies that God regards an

¹⁴ Ralph W. Klein, "The Book of Ezra and Nehemiah," in The New Interpreter's Bible, vol. 3, ed. Leander E. Keck (Nashville: Abingdon Press, 1999), 733.

¹⁵ "Do not let the foreigner (avlllogenh . j) joined to the LORD say, 'The

alien as equal in position with an Israelite. Isaiah uses the word *avlllogenh, j* to mean alien instead of *pa, roikoj*. *Avlllogenh, j* is interpreted as “a foreigner, an alien, another race, kinship group, or nation.”¹⁶ This understanding of *avlllogenh, j* as an alien or a foreigner is focused on ethnic or cultural difference. Otherwise, the *avlllogenh, j*, who was mentioned in Luke 17: 18¹⁷, was a Samaritan who Jesus praised. Jews racially and culturally discriminated against Samaritans in those days, but Jesus integrated the Samaritans into God’s grace and love. Through the parable of the Good Samaritan, Jesus taught his followers the important lesson of a foreigner’s behavior toward a victim on the road rather than the Jews’ hypocritical faith that failed at a chance to practice love as a good neighbor. Isa. 56: 7 which says, “God’s house is a house of prayer for all peoples,” already clarified that no ethnic group should be neglected before God. Migrant workers in Korea are foreigners as a meaning of *avlllogenh, j*. They are strangers to Korean. They leave their homeland for a better life. Even though they are now situated in weakness, they would be the Good Samaritans as people who are

LORD will surely separate me from his people’; and do not let the eunuch say, ‘I am just a dry tree.’ For thus says the LORD: To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give, in my house and within my walls, a monument and a name better than sons and daughters; I will give them an everlasting name that shall not be cut off. And the foreigners (*avlllogenh, j*) who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant-- these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples. Thus says the Lord GOD, who gathers the outcasts of Israel, I will gather others to them besides those already gathered” (NRSV).

¹⁶ Friberg Greek Lexicon, in BibleWorks.

¹⁷ “Was none of them found to return and give praise to God except this foreigner?” (Luke 17: 18 NRSV).

loved in God's grace. Someday, migrant workers may be able to take the role of the Good Samaritans to Koreans or others in spite of that they have unfortunately been frustrated by mistreatment and discrimination in Korea.

The inclusive reflection toward aliens in the Old Testament is derived from the fact that Israelites had been **rGE** in their past history. The word **RGE** appears thirty three times in the Old Testament. LXX translates **rGE** to *παροικoj* in Greek, which means an alien. **rGE** were dwellers in Israel with certain inherited rights, whereas they were to share in Sabbath rest; otherwise, they were to have a similar obligations with Israel.¹⁸ In the Old Testament, Abraham called himself a **RGE** at Hebron (Gen. 23: 4; 35: 27); Moses was in a foreign land (Exod. 2: 22; 18: 3); and Israelites were in Egypt, as well as aliens in the Israelite's land (Lev. 19: 33, 34). Hence, the identity of Israelites begins with a line of the word **RGE** (an alien).

Leaving his country and family, Abraham was an alien. His entire life and his descendants were the continuous time of **RGE** as well. The meaning of **RGE** is also related to Exodus from Egypt and Babylon. Exodus means liberating people who are wounded or frustrated by persecution, discrimination, and injustice in human relationship and community. After the exile, the **RG** became a self- portrait of their history. The attitude towards the **RGE** reveals Israel's understanding of its own

¹⁸ TWOT Hebrew Lexicon, in BibleWorks.

identity. That is why the command to love the RGE is rooted “in the former experience of the Israelites”... “in Egypt” as well as “in the former experience of the patriarchs”.... “in the land of Canaan.”¹⁹ On the other hand, RGE has an explicit direction of how to deal with aliens living with Israelites in the land of Israel.

You shall not abhor any of the Edomites, for they are your kin. You shall not abhor any of the Egyptians, because you were an alien residing in their land. The children of the third generation that are born to them may be admitted to the assembly of the LORD. (Deut. 23: 7, 8 NRSV)

You shall not deprive a resident alien or an orphan of justice; you shall not take a widow's garment in pledge. Remember that you were a slave in Egypt and the LORD your God redeemed you from there; therefore I command you to do this. When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the orphan, and the widow, so that the LORD your God may bless you in all your undertakings. When you beat your olive trees, do not strip what is left; it shall be for the alien, the orphan, and the widow. When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan, and the widow. Remember that you were a slave in the land of Egypt; therefore I am commanding you to do this. (Deut. 24: 17-22 NRSV)

God commanded Israelites to take care of the aliens, orphans, and widows, who were socially alienated people in the time of the ancient Israel. Many times in the Old Testament, God not only reminded Israel that they had been migrants in Egypt, but also commanded Israelites not to oppress aliens in Israel. Migrant workers in Korea are oppressed with poor working conditions such as low wages, delayed wages, overtime work, and forced labor by their unvirtuous employers. God said to the people, “You shall not defraud your neighbor; you shall not steal; and you shall not keep for yourself the wages of a laborer until morning” (Lev. 19: 13 NRSV). On the other hand,

¹⁹ José E. Ramírez Kidd, Alterity and Identity in Israel (Berlin: Walter de Gruyter, 1999), 132-3.

Deuteronomy articulates that tithe is for the resident aliens because they do not possess land. “Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns; the Levites, because they have no allotment or inheritance with you, as well as the resident aliens, the orphans, and the widows in your towns, may come and eat their fill so that the LORD your God may bless you in all the work that you undertake” (Deut. 14: 28-30 NRSV). Migrant workers in Korea are living as homeless aliens in a strange land. Despite the same work migrant workers do as the Korean workers, migrant workers are paid lower wages than the Korean laborers. They are often hungry and are extremely miserable living in Korea. These situations remind Christians that the church should support migrant workers with food to save them from starvation as God instructed Israelites to help poor aliens. God still demands that Christians continue to take care of migrant workers with love, advocate for social justice in Korea, and demand equal human rights for migrant workers. God’s justice toward an alien is still available in our days. God’s care for migrant workers in Korea is always sustaining in any place and any moment because God provided protection for aliens who were politically, economically and socially weak people in the Old Testament.

The Good Samaritan and the Lord’s Favor

Jesus gave us two great commandments in the law. The commandments are based on love, which is the kernel of Jesus’ ministry. One of the commandments is that “You shall love your neighbor as yourself” (Matt. 22: 39 NRSV). This means that everyone is just as cherished as one’s self, so Jesus treated everyone with the love of God; he became the Savior of all human beings: men and women, children and adults, the rich and the poor, master and slave, Jews and Gentiles, citizen and alien, etc. In fact,

Jesus teaches us that loving our neighbors is the way to inherit the eternal life (Luke 10: 25-28).²⁰ One asks, “Who is my neighbor?” Jesus tells us who is a neighbor in the parable of the Good Samaritan described in Luke 10: 30-35. One can find the definition of a neighbor in Luke 4: 18-19, the quoted passage from Isa. 61: 1.

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (Luke 4: 18-19 NRSV)

Reading the scroll of the prophet Isaiah (Isa. 61: 1) in the Synagogue, Jesus revealed his identity and proclaimed the purpose why he had come to this world. Its clarity is based on the whole chapter of Isa. 58. In this Isaiah chapter, “God first calls for opening bonds of wickedness, breaking the yoke, and setting free the oppressedThere is no excuse for holding a brother or sister in bondage of any kind....A second form of acceptable worship is sharing your bread with the poor. Hunger was a basic problem of the day....A third form meets the lack of clothing for the poor. Covering the naked was acceptable worship.”²¹ God objects to any shape of oppression whether it is political, economic, or social. The faithful worship of God is found on taking care of the oppressed, poor, and naked. God’s people were and are intended to enjoy freedom. God has liberated the oppressed from suffering of any shape. Focusing on Isaiah’s prophesy in Isa. 58, 61: 1, Jesus declared to people who gathered in synagogue that he

²⁰ “Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ He said to him, ‘What is written in the law? What do you read there?’ He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’ And he said to him, ‘You have given the right answer; do this, and you will live’” (NRSV).

²¹ John D. W. Watts, Word Biblical Commentary, vol. 25, (Waco, Texas: Word Books Publisher, 1987), act 11, sc. 1, 34-35.

came to be a neighbor to the poor, the captives, the blind, and the oppressed. Those in need are the very neighbors to love just as oneself. Even being born in the lowest and humblest place of the world, Jesus shows us through his whole ministry that he is with such a people who are in poverty, sickness and oppression. Identifying himself as the least and the weak,²² Jesus always stands by the side of the politically, economically, and socially oppressed. Migrant workers in Korea are living in economically poor, politically captive, culturally blind, and socially oppressed conditions. The workers are struggling with miserable and vulnerable situations day by day. They look forward to being liberated from economic poverty and social oppression.

The parable of the Good Samaritan of Luke 10: 29-37 clarifies that in giving care to the needy man, the Samaritan became a neighbor to the injured man. The Samaritan carried out a first aid with oil, wine, and bandage. Then the Samaritan put the injured on a donkey and ensured care for the man overnight at an inn. The Samaritan also took financial support for the man's full recovery from the wound. After paying two denarii²³ to the innkeeper, the Samaritan left the wounded in order to tend his own business. The Samaritan promised to come back later and to pay any additional bills to the inn owner. There was no personal relationship between the Samaritan and the injured man, but the Samaritan showed mercy on the injured man with his best care and love. The love toward one's neighbor that Jesus points out in this parable is based on

²² "For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me" (Matt. 25: 35-36 NRSV).

²³ The Anchor Bible Dictionary, in Logos Library System, 2.1 e, CD-ROM, Logos Research Systems, Inc, 1995. "The denarius was the accepted salary for a day's work by a common laborer."

making efforts to care for the wounded without any conditions. On the other hand, Paul at 2 Cor. 1: 3-5 indicates that Christians should console people in affliction. To participate in one's affliction is to make one's consolation and salvation because the suffering of Jesus was for the salvation of all human beings in affliction. Paul is glad to help others as the sufferings experienced by Jesus Christ. All Christians confess that they follow the way of Jesus' affliction. They are heirs to Paul's religious confession, which means Christ lives in him. Likewise, Christians in whom Christ lives take part in encouraging and comforting those who suffer from all kinds of hardship. It is the precious value of the gospel that God's love spreads to human relationship and community.

After arriving in Korea, migrant workers in Korea immediately experience unfair treatment by their employers and find out the horrible working conditions. Even though these harsh realities disappoint them, they bear it patiently in order to achieve a Korean Dream. However, their bodies and minds are gradually wounded in sorrow and pain. The workers need a Good Samaritan or a comforter to take care of them so as to bandage their wounds. When the church hides from seeing the workers' pains and sufferings, the church exists as the hypocritical priest and the Levi from the parable. Therefore, if we cannot help the workers, becoming the Good Samaritans or comforters, the meaning of Jesus' neighborship, and salvation will be spoken in vain. The Good News as the Lord's favor is based upon doing ministry with migrant workers in Korea, who are the poor, the captives, the blind, and the oppressed.

Summary and Reflection

Israelites had experienced the hardship of being foreigners in Egypt. They

knew how much sorrow and pain was inflicted upon them as aliens. Aliens are easy objects of exploitation and oppression by the indigenous people. Therefore, when Israelites built their own community, they remembered their past as slaves in Egypt so that they did not fall short in following God's commandment to take care of aliens living in their own community.

As a matter of fact, aliens are beings, who have left family, property, honor, right and even identity. Aliens are prone to be excluded or neglected because their identity is different from that of local inhabitants. It is rare for aliens to violate domestic people because aliens are the weakest of the weak in their new place of residence. Nevertheless in most cases, local inhabitants not only are hostile to aliens but also wary of them.

God ordered Abraham to leave his homeland; God made Abraham to be an alien. Nobody easily accepts being an alien but Abraham accepted God's call. Abraham's faith on God was great; Christians call him the father of faith. In addition, Ruth was an alien from Moab. King David was a miserable stranger in the land of Philistine when he fled from Saul's persecution. Jesus also became an alien in Egypt during his infancy when his family went there so that they might escape the slaughter of king Herod. Christians also live in the way of aliens similar to that of some ancestors in the Bible because the Kingdom of God is Christians' real home, where our final destination awaits.

Migrant workers come to Korea in order to achieve a Korean Dream, according to the trend of the economic globalization. Even though the workers choose to leave their home, Koreans should not address them as people excluded from Koreans and their

society. God not only loves migrant workers but also commands people to love one another as one's family members and neighbors. God listened to Israelites' cry and saw their tears when they, as slaves, were being persecuted in Egypt and Babylon. God did not fail to heed their cry and tears but liberated Israelites from slavery. Jesus in his ministry makes no distinction concerning gender, generation, age, class, place, etc. Hence, he is the Lord who is with every one: men and women, children, adults, the rich, the poor, master, slave, Jews, and gentiles. Jesus changed the human relationship from discriminative to harmonious system. He was more interested in children, women, the poor, and the socially weak, rather than adults, men, the rich, and the socially powerful. Indeed, Jesus was a friend to the weak as well as identified himself with them.

Christians confess Jesus as their Lord. Since Jesus is the Lord, Christians are his servants. They must follow everything that the Lord demands. They do not have anything else to do, except to follow the Lord's will. Christians as Jesus' servants should live not for themselves but for him. Hence, if we are faithful Christians, we cannot look away and pretend not to have noticed migrant workers as the least. The reason why the rich fell in hell was that the rich did not help the poor Lazarus even though he was rich enough to do a good deed for the poor. Today, Christians need to recognize that migrant workers in Korea are neighbors to look after. The church must lead in helping the workers to live with the same rights and conditions as that of Koreans. In fact, migrant workers are unable to defend themselves in Korean society. Their human rights are trampled down without any social security.

On the other hand, Christians must be well aware that our citizenship is

ultimately in heaven²⁴ as the everlasting οἰ=κοῖ.²⁵ Accordingly, everyone, who lives on the earth, is πα,ροικοῖ regardless of ethnicity, status, class, gender, or generation, in so, that no place on the earth can be considered as an eternal home. Compared to the heavenly citizenship, the earthly citizenship would be only a meaningless privilege. In other words, no earthly alien can be eliminated from the Kingdom of God. In Eph. 2: 19, Paul announces that Christians in Asia Minor are no longer strangers and aliens, but they are citizens of the household of God. He focuses on being citizens of Heaven. Jesus integrated everyone regardless of gender, generation, age, class, and race into his ministry.²⁶ Also Jesus, who has made both groups into one, and has broken down the dividing wall (Eph. 2: 14), we are no longer aliens, but citizens of Heaven²⁷ where he prepares a place for all who believe in him.²⁸ This verse implies that everyone, who

²⁴ “But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ” (Phil. 3:20 NRSV).

²⁵ Friberg Greek Lexicon, in BibleWorks “οἰ=κοῖ, house; (1) as a place for habitation; literally *house, home, dwelling* (Matt. 9:6); of specific houses: as a king's house *palace* (Matt. 11:8), as God's house for prayer, worship, etc. *temple* (Luke 11:51); in a wider sense of a city as the home of a community of people (Matt. 23:38); figuratively, of a community of believers as a spiritual house for God's indwelling (1 Pet. 2:5); (2) as those living within a house; literally *household, family* (Luke 10:5); figuratively, as the members of God's family *household* (Heb. 3:6); (3) by extension, of the descendants from a common ancestor *house, nation, descendants* (Matt. 10:6).”

²⁶ “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus” (Gal. 3: 28 NRSV).

²⁷ “So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God” (Eph. 2: 19 NRSV).

²⁸ “In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also” (John 14: 2-3 NRSV).

residing in Jesus Christ, has the same privilege as a citizen of Heaven regardless of a citizen or an alien living in any country on the earth. Accordingly, migrant workers in Korea must not be excluded from Korean society, on the earth, or from the Kingdom of God, nor estranged from the love of God, because they are the same citizens of Heaven as well as my brothers and sisters to love as myself. Finally, the church and Christians should remember, “Those who do not love a brother or a sister whom they have seen, cannot love God whom they have not seen” (1 John 4: 20 NRSV).

Chapter 5

Theological Perspective on Migrant Ministry

Outlook for Human Rights and Social Justice

The focus of this project is based upon advocating human rights for migrant workers in Korea and realizing social justice in the Korean society in relation to migrant workers in Korea. Moltmann defines advocating human rights and social justice as “the ‘service of the kingdom of God’ (*ministerium regni dei*) gives them all ‘equal rights’ and points them towards their common goal in solidarity.”¹ The matter of human rights and social justice is drawn up when all human beings live together with the same rights and build up the kingdom of God in harmony with diversity.

The International Convention on the Protection of the Rights of All Migrant Workers and their Families and the Universal Declaration of Human Rights adopted by United Nations articulate how all human beings are to be treated as well as how the rights of migrant workers and their families are to be protected (Appendix A). Both of the international instruments make affirmation that all persons, regardless of their nationality, race, legal or other status, are entitled to fundamental human rights and basic labor protections, including migrant workers and their families as well as all governments have the obligation to ensure these rights. Article 1 of Part 1: Scope and Definitions on the International Convention on the Protection of the Rights of All Migrant Workers and their Families states definition of migrant workers’ human rights as follows:

¹ Jürgen Moltmann, The Church in the Power of the Spirit (Minneapolis: Fortress Press, 1993), 302.

1. The present convention is applicable, except as otherwise provided hereafter, to all migrant workers and members of their families without distinction of any kind such as sex, race, color, language, religion or conviction, political or other opinion, national, ethnic or social origin, nationality, age, economic position, property, marital status, birth or other status.
2. The present convention shall apply during the entire migration process of migrant workers and members of their families, which comprises preparation for migration, departure, transit and the entire period of stay and remunerated activity in the state of employment as well as return to the state of origin or the state of habitual residence.²

On the other hand, the first article of the Universal Declaration of Human Rights specifies that “all human beings are born free and equal in dignity and rights.”³ The second article makes it clear: “all human rights are authorized without discrimination of race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”⁴ It means that everyone is entitled to the universality, and nobility of human rights without any distinction.

Since the beginning of human history, people who support human rights and social justice have made sustained efforts to fight against dehumanization, discrimination, oppression, and injustice. White explains these endeavors as illustrating “milestones in the evolution of human rights.”⁵ Human rights, justice and peace of the world have

² Office of the High Commissioner for Human Rights, “International Convention on the Protection of the Rights of All Migrant Workers and their Families” [online]; available from http://www.unhchr.ch/html/menu3/b/m_mwc_p1.htm.

³ Office of the High Commissioner for Human Rights, “Universal Declaration of Human Rights” [online]; available from <http://www.unhchr.ch/udhr/lang/eng.htm>.

⁴ Ibid.

⁵ C. Dale White, Making a Just Peace: Human Rights and Domination Systems (Nashville: Abingdon Press, 1998), 14-15. “It is described as 1) the Magna Chart, 2) the peasant rebellions under Jan Hus in Central Europe in the 15th century, 3) the Protestant Reformation of the 16th century, 4) the bourgeoisie revolutions of the 18th century, 5) the

progressed through these historical efforts. The historical endeavors for the human rights are convinced that the power and the courage toward human rights have always prevailed against dehumanization, oppression, and injustice perpetrated on human beings. If so, what is the current issues concerning human rights? White recognizes that the contemporary issue is on the struggle for the rights of racial, ethnic, and indigenous peoples in the world. The migrant issues in Korea are now related to the rights of ethnic and racial people who are hurt from political, economic, and social oppression as well as dealing with injustice and dehumanization in Korea. For White, the inherent dignity and the equal and inalienable rights of all members of the human family are the foundation for freedom, justice, and peace in the world.⁶

On the other hand, the meaning of social justice in this project is related to the global economy. All human beings have the basic yearning to live the abundant life anywhere but excessive desire for richness makes millions poor in the world. The global economy generates a tremendous gap between the rich and the poor. More than a billion people are living in serious poverty, so the mobility of laborers from the poor countries to economically developed countries is inevitable. Migrant workers from poor

French declaration of the rights of man and of the citizen (1789), 6) the American Declaration of Independence and the Constitution, 7) the Abolitionist movement for the liberation of the slaves in the late 19th century, 8) the labor movement of the 19th century, 9) the Suffragette movement in the early 20th century, 10) the brutal struggle to liberate the victims of Fascist, Nazi, and Japanese aggression in World War II, 11) the wars of liberation from colonial rulers in Africa, Asia, and Latin America, 12) the civil rights movement in the U.S. in the 1960s, 13) the feminist movement in the 1970s and 1980s and the ongoing struggle for women's rights around the globe, 14) the achievements for human rights in Eastern Europe and the former Soviet Union in the 1980s and early 1990s, 15) the struggle to overcome the apartheid system in South Africa, 16) the recent liberation struggles in Central America, sub-Saharan Africa, and Myanmar, 17) the continuous struggle for the rights of racial/ ethnic and indigenous peoples all over the world.”

⁶ Ibid., 15.

countries still live in the same poverty in economically developed countries because they are commonly faced with receiving lower wages than that of local workers. The workers are not treated on equal position or opportunity as local workers. This unfairness results from ethnic intolerance and social injustice that importing countries should overcome. Social justice in importing countries should be that which migrant workers are able to share political protection, economic prosperousness, and social benefit with local workers. Realizing social justice in Korea signifies embracing migrant workers in global poverty influenced by economic globalization, eliminating all unfair systems against migrant workers and setting up a new justified world in which everyone participates without any limitation, restriction, or discrimination.

Cultural Value, Religious Perspective and Spirituality of Migrant Workers in Korea

Migrant workers in Korea have diverse religious backgrounds: Islam, Buddhism, Hinduism, Protestantism and Catholicism. Religion is extremely important to the workers because it is directly related to their very culture, life, and spirituality. Küng says, "The role of religions in the solution of problems in regional, national and international conflicts must be considered realistically, and the religions must always be seen in connection with all other social factors."⁷ Therefore, concerning all human beings, the differences between the nations, cultures, and religions are certainly significant to understanding migrant workers in Korea. Migrant workers have their own culture and religion that have created their identities and traditions. For that reason, if the worker's cultural values and religious orientations are ignored or discriminated against, their spiritual identity will be terribly affected.

⁷ Küng, 144.

The church also needs to recognize the value and significance of migrant workers' own cultures and religions which influences their identities and social factors. Samuel Rayan explains that "Asian spirituality can be mined not only from traditional religious sources, but also from people's stories- stories of women, youth, peasants, and other victims of oppression and domination, stories of their struggle for dignity and freedom, of their courage, pain, and hope."⁸ Accordingly, migrant workers' spiritual, cultural, and religious backgrounds should be respected in terms of perceiving every human being as an awesome creature of God. Cutiss P. DeYoung addresses that "the early church proclaimed the gospel in a world that struggled with diversity in culture (Jew and Gentile), gender (male and female), and social class (slave and free)...the biblical authors recorded how followers of God not only coped but also made surprising contributions to showing the importance of diversity."⁹ God created all humankind in his image, which means there should be oneness of humanity. Human diversity is ultimately integrated in oneness that God has created. If foreigners' religious and cultural backgrounds are intentionally excluded, the inherent spirituality as their true identities is hurt as well as the oneness of all humankind created in God's image is ignored.

Korea is becoming a multicultural country because more than 3,000-5,000 migrant workers are coming to Korea every month, and they will tremendously and continuously increase in number as time passes. Migrant workers in Korea are

⁸ Samuel Rayan, introduction to Asian Christian Spirituality, ed. Virginia Fabella, Peter K. H. Lee, and David Kwang-Sun Suh (Maryknoll, N.Y.: Orbis Books, 1992), 3.

⁹ Curtiss Paul DeYoung, Coming Together, foreword by Cain Hope Felder (Valley Forge: Judson Press, 1995), 1.

economic partners cooperating with Koreans, as well as social neighbors coexisting in the Korean community. Therefore, migrant workers should be authorized as honorable members of the Korean society, and they should be given the same rights as Koreans. However, their spiritual identity is still wounded due to economic exploitation, inhumane treatment, and cultural, religious and racial prejudice in Korea.

Migrant workers in Korea are in need of spiritual care and growth. It is as important to take care of the workers' spirituality as well as helping their physical or social problems. Most migrant workers come to Korea with a Korean dream, which is to achieve economic success in Korea. However, their dreams are often frustrated by cultural conflicts, violated human rights, exploited labor, and unjust treatment in their work places and their living communities. It is true that the workers' miserable lives and terrible situations differ from what they had dreamt before coming to Korea. Experience of numerous frustrations brings migrant workers' spiritual hurt. On the one hand, migrant workers' spirituality can be described as frustration, abandonment, shyness, pain, anxiety, and so on. On the other hand, Koreans' view toward migrant workers can be expressed as ignorance, apathy, discrimination, exclusiveness, prejudice, etc. The issues of migrant workers are the responsibilities for both migrant workers and Koreans, who need to accept, help, and live with the workers, to bring resolution.

Through this project, the spirituality of migrant workers in Korea should be transformed from frustration, abandonment, shyness, pain, anxiety to hope, endurance, honor, freedom, and liberation, as well as having the spirituality of Koreans facing them transformed from ignorance, apathy, discrimination, exclusion and prejudice to tolerance, esteem, care, equality and inclusion. According to a reflection of Rayan, "the spirit is

also action and freedom, energy and movement, and life and justice. And therefore the spirit is struggle against all that contradicts, obstructs, restricts, or destroys freedom, life, and love....the spirit has been experienced by the masses whose stories are told in the Bible”¹⁰

This writer would like to suggest that this project never imposes any religious assimilation or exclusion to any of its participants (Korean supporters and groups) and migrant workers of different religious traditions because an enforced religious obedience or prejudice may deprive the participants of their religious identity and freedom which is based on human nature, spirituality and rights. Moltmann implies that “today the religions will really only become ‘world’ religions.... The religions must learn to respect religious liberty as a human rights, and in this framework to behave tolerantly towards one another, and to be ready for dialogue.”¹¹ Hans Küng explains ethical value of human beings which is found in diverse religious traditions such as the example of ‘the Golden Rule.’ There are some of its formulations:

Confucius: ‘What you yourself do not want, do not do to another person’ (Analects 15: 23).

Rabbi Hillel: ‘Do not do to others what you would not want them to do to you’ (Shabbat 31).

Jesus of Nazareth: ‘Whatever you want people to do to you, do also to them’ (Matt. 7: 12; Luke 6: 31).

Islam: ‘None of you is a believer as long as he does not wish his brother what he wishes himself’ (Forty Hadith of a Nawawi, 13).

Jainism: ‘Human beings should be indifferent to worldly things and treat all creatures in the world as they would want to be treated themselves’

¹⁰ Rayan, in Fabella, et al., 20.

¹¹ Moltmann, “Human Rights,” 133.

(Sutrakritanga I, ii, 33).

Buddhism: 'A state which is not pleasant or enjoyable for me will also not be so for him, and how can I impose on another a state which is not pleasant or enjoyable for me?' (Samyutta Nikaya V, 353, 35-342, 2).

Hinduism: 'One should not believe towards others in a way which is unpleasant for oneself; that is the essence of morality' (Mahabharata XIII, 114, 8).¹²

Human beings are religious creatures as well as cultural beings based upon homogeneous values. Human value in terms of religious perspective is concerned with "basic values" (justice, mutual respect, stewardship and honesty), which "have great significance in Judaism, Christianity and Islam."¹³

Consequently, the purpose of this project is to make an effort to live together and share joy and sorrow with one another, regardless of any religious, cultural, or racial difference through understanding multicultural spirituality as oneness as well as recognizing religious homogeneity and developing spiritual care and growth.

Theological Focus on the Biblical Foundations (Luke 4: 18-19; Matthew 25: 31-46) for Migrant Ministry

A theological perspective as the rationale for humane ministry with migrant workers in Korea is based upon the recognition of God's creation and promise, demonstration of Jesus' love, and empowerment of the Holy Spirit. This perspective is explained in four categories. First, everyone is created in the image of God (Gen. 1: 27), so she/he is entitled to equal rights to be blessed in the grace of God. Stone makes sense

¹² Küng, 98-99.

¹³ Ibid., 254. "Justice: fairness, exercising authority in maintenance of right; Mutual respect: love and consideration for others; Stewardship: human beings are only 'stewards', 'trustees' of natural resources; Honesty: truthfulness and reliability in all human relationships, in short integrity."

of the theological perspective as “God is the creator of everything and should obviously be accorded preeminence.”¹⁴ All of God’s creations are wonderful, precious, and important is the integral creed so that nobody can ignore God’s creations because God makes no distinctions; “God saw everything that he had made, and indeed, it was very good” (Gen. 1: 31a NRSV). Second, God called Israelites to take care of people who were in need, such as the sick, the poor, the wounded, and the migrant. God’s promise is effective when Christians are with the needy. Third, Jesus Christ came to the world so that he might be able to demonstrate loving the neighbor that God had shown to the chosen people. Loving the neighbor is defined as healing the sick, releasing the captive, liberating the oppressed, and helping the poor. Fourth, the Holy Spirit empowers Christians to carry out God’s will and Jesus’ ministry associated with love. The ministry with the Holy Spirit is powerful like a wind, enthusiastic like a fire, and peaceful like a dove. Jesus’ disciples could be encouraged by the Holy Spirit’s presence upon them, and they could also accomplish Jesus ministry. Likewise, the church’s roles for migrant workers in Korea and reasons for doing humane ministry should be guided according to these four categories.

The theological perspective mentioned above is in concert with the National Council of the Churches of Christ in the United States (NCCC) declaration as delineated in the theological statement, *Human Rights: The Fulfillment of Life in the Social Order*. It is as follows:

Christians believe that human beings are made in the image of God, that every person is of intrinsic worth before God, and that every individual has a right to the fullest possible opportunity for the development of life abundant

¹⁴ Bryan P. Stone, Compassionate Ministry, (Maryknoll, N.Y.: Orbis Books, 1996). 19.

and eternal. Denial of rights and freedoms that inhere in an individual's worth before God are not simply a crime against humanity; they are a sin against God.¹⁵

This theological perspective is closely connected with the Universal Declaration of Human Rights and the International Convention on the Protection of the Rights of All Migrant Workers and their Families that confirms the dignity and equality of all human beings.

The biblical understanding derived from Luke 4: 18-19¹⁶ confirms that Jesus Christ manifested the purpose of which he came to people; his ministry was to be with the poor, the sick, and the oppressed, as well as to take care of them. Gustavo Gutiérrez developed "Liberation Theology" on these verses. He strongly reflects human dignity on freedom of the poor and the oppressed. According to his text, "it is the same God who, in the fullness of time, sends his Son in the flesh, so that He might come to liberate all men from all slavery to which sin has subjected hunger, misery, oppression and ignorance that injustice and hatred which have their origin in human selfishness."¹⁷ Gutiérrez portrays Christ as the liberator, so he understands that Jesus' whole life is the work of God's Salvation to redeem human beings from political, economic and social sins described as injustice, exploitation and dehumanization. This is a great challenge to Christians in the Korean context because migrant workers in Korea are in the same

¹⁵ White, 18.

¹⁶ "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor" (Luke 4:18-19 NRSV).

¹⁷ Gustavo Gutiérrez, "A Theology of Liberation," in Readings in Christian Humanism, ed. Joseph M. Shaw et al. (Minneapolis: Augsburg Publishing House, 1982), 656.

situations that Gutiérrez reflected on the condition of the poor and the oppressed. Gutiérrez said, “The radical liberation is the gift which Christ offers us.”¹⁸ Today, Christian life is also to share the gift of Christ with all human beings and practically to participate in the historical process of liberation in the Korean context. Moltmann calls Luke 4: 18 the gospel for the poor.¹⁹ For Moltmann, “‘The poverty’ meant extends from economic, social and physical poverty to psychological, moral and religious poverty. The poor are all those who have to endure acts of violence and injustice without being able to defend themselves....It [poverty] is an expression which describes the enslavement and dehumanization of man in more than one dimension.”²⁰

John Wesley firmly held God and economy together. He recognizes God’s graceful sign of salvation in caring for the poor because of the character and the will of God. God as a Creator has a claim upon all human beings, all things in nature, and all social goods. The claim of God is based on the poor, for it is in them that the glory of God’s power for life appears. Wesley clarifies that “God has a soteriological claim upon the poor....they [the poor] belong to the one who has died for them; they may not be treated as if they were belonging to another master.”²¹ Reflecting on the fact that God has set his people free from Egypt, Jesus preached the gospel of the Kingdom to the poor to whom the freedom is given. The gospel for the poor convinces migrant workers

¹⁸ Ibid., 656.

¹⁹ Moltmann, The Church in the Power of the Spirit, 78-80.

²⁰ Ibid., 79.

²¹ M. Douglas Meeks, “Sanctification and Economy: A Wesleyan Perspective on Stewardship,” in Rethinking Wesley’s Theology for Contemporary Methodism, ed. Randy L. Maddox (Nashville: Kingswood Books, 1998), 87.

in Korea that Jesus' proclamation now saves them as they face the similar context of the Israelite's enslavement in Egypt. Moltmann also articulates that "Christian poverty therefore means the fellowship of the poor and fellowship with the poor but as the fellowship of the messianic mission and the hope for the kingdom. In this sense Christian poverty, as 'an expression of love is solidarity with the poor and is a protest *against poverty*.'" ²² Jesus' parable of "the sheep and the goats" confirms theological reflection of Luke 4: 18-19 to be explicit; Jesus makes it clear that a person who helps migrant workers as the poor (the hungry, the thirsty, the sick, the naked, a stranger and a prisoner) in these days, becomes a heir to the Kingdom of God (Matt. 25:31-46).

People, who participate in the migrant ministry, stand on John Wesley's vision for making new Christians. This means bringing Christians together and educating and empowering them so that they can become Good Samaritans in the community; i.e., to take care of the wounded and the needy. Being the people of God is an honor and a dignified privilege. This project is convinced that through the biblical and theological reflections previously mentioned comes a notion that anyone in our society in need of care should be shown the love of God as well as supported in human dignity. Accordingly, when the church identifies itself with Jesus' loving neighbors, the church can practice valuable fellowship and true services for one another. In summary, Christians need to share love and fellowship with neighbors, and also should embody the kind of human righteousness in which everyone has the right to be educated, supported, and cared for without any economic or social discrimination.

²² Moltmann, The Church in the Power of the Spirit, 356.

The Work of the Church and Christians Led by the Holy Spirit

The church exists under the power of the Holy Spirit, which leads to empower Christians' faith and encourage Christians' life. After Jesus' resurrection, the Holy Spirit was given to people who believe in Jesus. The Holy Spirit gives believers power to witness the gospel, so that with strength and liberation, believers may spread the gospel to others. The Holy Spirit is God's ultimate gift given to every one who believes in Jesus Christ and follows his ministry before Jesus' Advent. The Holy Spirit gathers all people before God and provides faith, hope, and love, for the people. The Holy Spirit is God's gift of communicating the gospel, teaching, healing, and serving all of God's people. The gifts, which the people have received, are used to build up the church and to serve the needy.

Christians are witnesses who spread the gospel of Jesus Christ. The Holy Spirit that came upon Jesus leads Christians to do ministry with the frustrated, the oppressed, the weak, etc. For Moltmann, the 'potentialities,' and 'power' of Christians come from "the call to the fellowship of Christ and the gift of the Holy Spirit."²³ Christians believe that the Holy Spirit empowers people to struggle for social justice and human rights. The Holy Spirit is confirming the identity of Christians and empowering Christians to carry out the church's ministry. Duraisingh at Conference on "World Mission and Evangelism," Salvador, Bahia, Brazil, 1996 states the power of gospel in the Spirit as follows:

As the Holy Spirit constituted communities among the poor and alienated, the widows and salves around the Mediterranean world of the first century; as the Spirit has empowered suffering people over the centuries through faith to conquer kingdom, enforce justice, receive promises....win strength out of

²³ Ibid., 296.

weakness, resist torture, refusing to accept release that they might rise again to better life; as the Spirit empowers communities of suffering and struggling people today to use their creative power to resist racism, dispossession,...so the churches are invited to recognize the wind and fire of the presence of the Spirit wherever the suffering cry out and by participating in their struggle in the way Christ, to become part of the good news for them, bearing witness that God wills for them and for all people, life in its fullness.²⁴

Therefore, doing ministry with migrant workers is doing the ministry of the Holy Spirit that gives power to the people who are suffering and in pain. Migrant workers in Korea have been struggling from political, economic, and social injustice, and also have been suffering from oppression from some Korean domestic groups. Most of migrant workers have been experiencing discrimination due to their ethnic origin or economic level of their home countries.

Jesus' ministry was guided by the Holy Spirit; when Jesus was baptized, the Spirit of God descended from heaven (Matt. 3: 16), and the Spirit of God was on Jesus, he thus began to minister to people who were poor, captive, blind and oppressed (Luke 4: 18). The role of the Holy Spirit comes from the heavenly God. God is a stronghold for the oppressed (Ps. 9: 9). In the historical context, God has always been with the oppressed. God rescued the Israelites from the hands of the Egyptians and all the nations that were oppressing them (1 Sam. 10: 18). God also commanded the Israelites not to wrong or oppress a resident alien because they were aliens in the foreign land of Egypt (Exod. 22: 21). Therefore, God is with the oppressed. Jesus has done ministry for the oppressed. The Holy Spirit leads Christians and the church to liberate the oppressed in the same way.

²⁴ Quoted in Christopher Duraisingh, "Editorial: Gospel and Identity in Community," International Review of Mission, 85 (Jan. 1996): 4. Cited as San Antonio Section II Report, para 23, Conference on World Mission and Evangelism, World Council of Churches.

Migrant Ministry and the Role of the Church

The ethical underlying principle of this project is to restore human rights and realize social justice. Restoration of human rights and Realization of social justice mean that under the love and the grace of God, everyone abides in oneness. This oneness is for both the native and the migrant residing in the same land (Exod. 12: 49, Lev. 24: 22). In this instance, restoring human rights means spreading Jesus' love toward all human beings and realizing social justice means accomplishing God's righteousness in the world. God has always been the hand of justice and righteousness toward his people. Jesus was a revolutionist who devoted his life to liberating the rights of the least from unfair human relationship and unjust social connection. Christians are followers who keep God's righteousness against social injustice and spread Jesus' love to those dehumanized in human society. Christians find out their ministry through reflecting Jesus' ministry. DeYoung defines "Jesus' ministry, and that of his disciples, was concerned with redefining and expanding the notion of community based on the prophetic understanding of God's love for all of humanity."²⁵ Christians' ministry is to extend Jesus' ministry. It means that Christians primarily confess the gospel of Jesus based on showing people the practical love of God and then sharing the message of Jesus' love with neighbors in faith and activity. Migrant ministry is an important part of Christians' ministry. To achieve successful migrant ministry, the church has to renew and reorganize itself; for instance, Christians should realize that their wealth, talent, and faith are not resources of accumulation for themselves but for distribution to the needy. The church should lead migrant workers in Korea into a positive vision and hopeful future. In addition, the

²⁵ DeYoung, 156.

church's ministry and mission must be willing to make sacrifices for migrant workers.

To the extent that migrant workers in Korea can be recognized as Christians, Korean Christians ought not only to have compassion on the workers but should also give their best endeavors to restore human rights and realize social justice. For Stone, the church and its ministry is called "compassionate ministry," which means to participate in God's liberating and sanctifying activity of restoring the image of God to people who are hurt and suffering at the margins of society and in daily predicament.²⁶ Today, church's ministry still needs to connect with "compassionate ministry" to take part in God's liberation and Jesus' love toward people wounded by social injustice and personal dehumanization. No one can be out of Jesus' love and grace. His love and grace is still impartially offered to everyone today because Jesus Christ remains the same, yesterday, today, and forever (Heb. 13: 8). In this respect, Stone states that the church is "a model and agent of the recovery of the image of God."²⁷ The love of Jesus Christ is related to showing love to one's neighbors. Thus by showing love to one's neighbors, people can recognize and practice the royal principle of loving one another. As a result, every one could live wisely in cooperation, loving one another.

The role of the church, according to Green, is to "pause" and to "contemplate."²⁸; thus, he explains the notion by saying that "reflection without action is impotent, so action devoid of reflection is anarchic."²⁹ Green is quite explicit on this description of

²⁶ Stone, 20-23.

²⁷ Ibid., 98.

²⁸ Green, 24.

²⁹ Ibid., 24.

the role of the church. Reflection means washing tears of the oppressed, the captive, the wounded and the least who experience social alienation, listening to their cries, and recognizing their pains to Jesus' suffering on the cross. On the other hand, action means speaking for them, supporting them, taking care of them, and reconciling between wrongdoers and sufferers. The church as both a reflector and an actor against social injustice and dehumanization is the real body of Jesus Christ and being a light and salt in the world. It means that Jesus and his gospel are based on being with the powerless sufferers. Jesus is not only a light to shine in the darkness of political, economic, and social oppression, but also a salt to restore the taste of the true life to the oppressed. Therefore, Jesus led a life of constant suffering because of people against Jesus' justice and love. Accordingly, the church and Christians that participate in the humane ministry with migrant workers, may lead a bitter life but it is essential principle for the church and Christians to take part in the road to the cross, suffering all together.

Ellen Tanouye says, "With growth and development come changes that lead to differences and can often develop into conflicts. When these differences and conflicts arise, it is up to the church (and church leaders) to resolve them in a compassionate and understanding manner....The church must always be aware of its role as peacemaker and assume its role as community builder."³⁰ Therefore, the church should make efforts to live together and share joy and sorrow with migrant workers in Korea, regardless of any religious, cultural, or ethnic difference. Moltmann explains the definition of the church, as "the church of Jesus Christ is the one, holy, catholic and apostolic church."³¹ It is

³⁰ Ellen Tanouye, "The Church as Mediator between Cultures," in People on the Way, ed. David Ng (Valley Forge: Judson Press, 1996), 197.

called 'the marks of the church,' but Green renames it 'the 4 marks of the church' and applies it to his theological study: the Impact of the Global: an Urban Theology.

Moltmann construes that the marks are "unity in freedom, holiness in poverty, catholicity in partisan support for the weak, and apostolate in suffering."³² The 4 marks of the church stimulate how the church can be the body of Christ from negative influences of globalization: economic oppression, discrimination, dehumanization, social injustice, exploitation, and so on. The 4 marks also help the church to become a friend of migrant workers. First, the church is one. This shows the universality of the church; thus, all of the churches in the world make up the one body of Christ. For Green, the oneness of the church engages in networking, advocacy, parabolic or sacramental action, and discernment.³³ The oneness is based on respecting diversity and realizing unity. The one church denotes that the whole church acts in solidarity together to respond to the issues of migrant workers. The church has to advocate for cooperation of migrant workers. For Green, "Advocacy for others must always have as its goal the equitable sharing of power so that all human beings may become the subject of their own history by finding advocates from among their own community."³⁴ At last, migrant workers coexist in oneness with all human beings over workplace, region, nation and culture. Second, the holy church becomes the body of Christ in Jesus' crucifixion and in God's transformation. According to Green, the holy church is defined as "the church from its

³¹ Moltmann, The Church in the Power of the Spirit, 361.

³² Ibid., 361.

³³ Green, 34-37.

³⁴ Ibid., 35.

baptismal repentance and its eucharistic solidarity with the crucified must offer itself to transformation.”³⁵ The church needs to be born again into forgiving both oppressors who operate the brutal globalization and the oppressed who are wounded by the economic tyranny. Third, the catholic church means to be the universal church which puts together differences and diversity.³⁶ Green describes the catholicity as three dialogues: the dialogue of culture, identity, and social change. The catholic church embraces multi-culturalism, spirituality, health, family, and education that migrant workers bring to the new immigrated land. The social change is to be a universal integration from differences and diversity. The change excludes misled rules or abusive regulations that control human beings. Social change is based on the love and the truth of God that are given to all human beings. Fourth, the apostolic church means that the church invites all human beings to the church’s missionary work. That is, all human beings should be opened to the gospel of Christ. God engages migrant workers in his plan of salvation through the gospel as the workers are recognized as the socially oppressed. The apostolic church is working with God. God congregates all who belong to him in unity so that his will, plan, and promise may be accomplished in all of the lands in which migrant workers are involved. As a result, the 4 marks are reinterpreted into unifying (one), redemptive (holy), reconciling (catholic), and missionary (apostolic) church. The new 4 marks indeed create humane ministry with migrant workers in Korea. Undertaking the 4 marks, the church must be the very body of Christ that frees migrant workers in Korea suffering from poverty, weakness, and

³⁵ Ibid., 38.

³⁶ Ibid., 45.

unfair treatment.

Conclusion

Most of migrant workers in Korea come from poor countries. They as unskilled workers are accepted as cheap laborers. They come to achieve a Korean dream, but they find out that they have to struggle with political disadvantage, economic unfairness and social injustice. Their rights are often violated in Korean society. Racial discrimination and violence in their work places were also examined in chapter 3. Despite pitiable situation, they have yearly increased in number because dreams of economic success and job opportunity attract their entries into Korea.

The definition of aliens described as God's chosen people is established in the whole biblical communities; both the Israelites in Egypt and Babylon, and the early Christians in Asia Minor are *pa, roikoj*. For Ramirez Kidd, "As Israel was *pa, roikoj* in the land of Egypt, so the Christian Church becomes *pa, roikoj* in a foreign land, i.e. on the earth."³⁷ Today both Christians and migrant workers in Korea can be identified as the same aliens according to the historical testimony in the Bible. Migrant workers in Korea can be considered as the aliens to whom God had given his promise in the biblical facts. Consequently, migrant workers in Korea are the contemporary aliens who will be led to a promised land according to the new promise of God. As God was concerned with the historical aliens, so God is concerned with Christians in Asia Minor and Israelites in Egypt. Likewise, Korea can be likened to be the new Canaan so that the aliens may receive God's promise. God's promise should be available to all aliens, and they should be blessed in God's grace. This new notion

³⁷ Ramirez Kidd, 126.

makes it possible to overcome a conflict or an issue happening between migrant workers and Koreans.

This project sets up its purpose of realizing the Christian faith, identifying the role of the church, putting a humane ministry into situations that migrant workers face, and sharing love and cooperation with them. Everywhere, where human beings live, is God's promised land. Globalization makes regional movement of people between countries. Unfortunately, globalization of the world is overwhelmed by several countries having economic wealth and power. The world is consequently polarized into wealth and poverty. God created the world in order that everything is the well-being. Also, God's covenant toward his creation is equally given to everyone. In terms of the purpose of God's creation and covenant, migrant workers in Korea are not victims of violence, exploitation and prejudice but friends and families to share the same amenities, benefits and rights with local people. The church is called to engage in liberation for migrant workers who are oppressed by dehumanization and social injustice in Korea. The church shows the way that Christians involve in transforming the Korean society into the God's reign and vision. In addition, there are three premises of the role of the church in this project. The church is the bridge between Christians and the wounded circumstances. First, the church spiritually puts out its strength through God's righteousness, Jesus' love and the Holy Spirit's power in the wounded world. Second, the church practically concentrates its effort on cooperation with the social agencies fighting against oppressive entities. Third, the church is actively involved in the urban context to look after the social oppressed. These three premises depend on God's involvement and Christians' conviction as confirming the biblical liberation for the

oppressed, the poor and the marginalized.

All participants in this effort feel the value of human rights and the truth of social justice with destroying political, economic, and social unfairness or even racism. The biblical interpretation in chapter 4 and theological notions in this chapter reflect on helping Christians to become aware of the importance of advocating human rights and equal life for migrant workers in Korea, and also hoping to help Christians to become the connectors building a hopeful bridge between migrant workers and Korean society. On the other hand, globalization brings cultural, religious, racial intermix between countries. It means that the church should embrace cultural, religious and racial diversities. The church is faced with understanding migrant workers' own culture, religion and spirituality that have formed their reality and identity. Historically, Christianity has engaged in diverse traditions and different configuration according to regional or national divergence. The church has also located a new formation as understanding human diversity through multicultural contexts and diverse faith traditions. For instance, the Korean churches have developed by combining traditions of the Western church with Korean cultures, spirituality, or other traditional-religious elements such as Confucianism or shamanism. The church existing in the context of globalization should understand God's presence in the reality of diverse faith and significance of cultural differences. It means that the church should be ready to dialogue with other cultural and religious groups. Therefore, the church can put together diverse ethnic locales without any cultural conflict or religious complication.

Finally, the project anticipates helping migrant workers to attain their Korean Dreams. They can indeed work in Korea with joy and happiness. Their dreams will be

encouraged by the church's responsibility. The reason that the church is powerfully involved in the issue of migrant workers is caused by Christ's solidarity with all oppressed people. Christ's solidarity is based on extending unconditional love to all human beings. Like wise, Christian solidarity with migrant workers in Korea creates their new community by which their hope and identity can be empowered in their lives. And then, they will regard Korea, a land flowing with milk and honey God's promised land.

Chapter 6

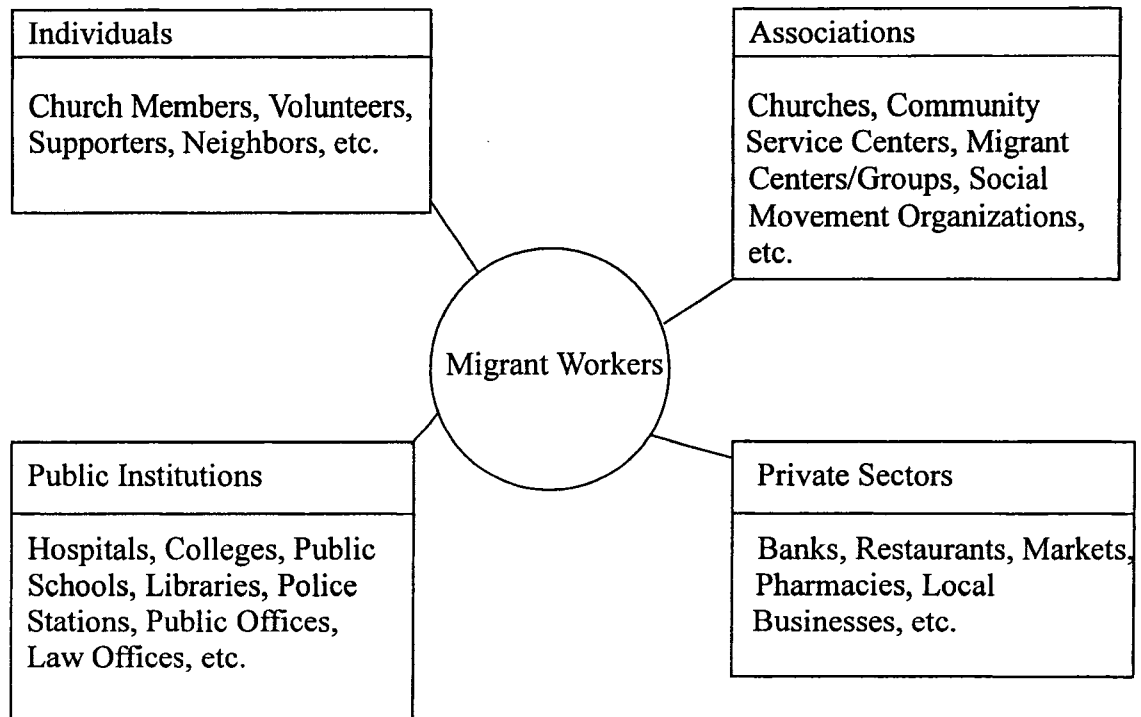
A Modeling for Humane Ministry with Migrant Workers in Korea

“Love one another with mutual affection; outdo one another in showing honor....Contribute to the needs of the saints; extend hospitality to strangers” (Romans 12: 10, 13 NRSV).

Building Relationship between Migrant Workers and Community

This chapter is a manual for a church ministry based upon affirming the human rights of migrant workers and advancing social justice in the Korean context. This is designed for an individual or an organization interested in the issues of migrant workers in Korea and helping agencies to participate in this humane ministry. This project has key-connection principles for migrant support, voluntary involvement, and public/ private partnership. In other words, this project consists of professional service and voluntary support networks and carries out the role of a bridge between diverse supporting agencies and migrant workers in Korea. The supporting agencies mean diverse, potential, and cooperative sources that receive supports from voluntary individuals and the local community. The agencies are classified into four categories: individuals (church members, volunteers, supporters, neighbors, etc.), associations (churches, community service centers, migrant centers, social movement organizations, etc.), public institutions (hospitals, colleges/ schools, libraries, police stations, public offices, law offices, etc.), and private sectors (banks, restaurants, markets, pharmacies, local businesses, etc.). The diagram of the potential supporting agencies is as follows.

Table 4: Potential Supporting Agencies in Local Community



Role of the Supporting Agencies in Local Community

Individuals

Every person has his/her own talent, skill, and vocation. Those manpower resources are basic to supporting migrant workers. Each individual supporter fills out an application to volunteer for the migrant ministry (Appendix B). According to personal talents, skills and vocations, each individual supporter is connected to the most suitable position among diverse parts of the migrant ministry.

Public Institutions

Agency	Role
Hospitals	Supporting medical, dental, optical, oriental medical service, etc. Supplying medicines Counseling physical/ mental health
Colleges/ Schools	Providing educational tools, Korean language textbooks, internet service, etc.

	Opening school facilities (tennis court, soccer ground, classroom, etc.)
Libraries	Providing or lending books, magazines, audio-visual materials, internet service, etc.
Police Stations	Educating report to police, personal/ social crime and security, police action, etc.
Public Offices	Supporting diverse welfare programs, administrative service, etc.
Law Offices	Counseling labor issues/ problems, immigration control law, human rights, sexual abuse to woman workers, migrant policy, Korean municipal law, etc. Helping extend or renew visa and maintain legal status.

Associations

Agency	Role
Churches	Making programs, managing schedule of programs, and holding program meeting and section lecture (Appendix C) Connecting supporting agencies in local community to humane ministry for/with migrant workers Providing worship service, Bible study, spiritual care and counseling, etc. Supporting children programs (daycare, nursery, preschool, after school, etc.) Organizing group of advocacy in the church to support migrant workers Opening church facilities for migrant workers' activity, meeting, shelter, etc.
Community Service Centers	Providing relief goods (food, clothes, subsistence goods, etc.) Educating Korean language, culture, computer, music, art, etc. Offering tutorial programs for children of migrant workers Counseling life issues (health, religion, residence, cultural conflict, ethnic discrimination, international marriage etc.), phone advice, etc.
Migrant Centers/ Groups	Supporting migrant services (medical service, legal service, shelter service, etc.) for migrant workers Helping migrant workers meet family in their countries Sharing information, service, program or strategy between migrant centers Organizing network of migrant centers/ groups Fighting against violence and sexual abuse happening to work place
Social Movement Organizations	Advocating human rights and social life for migrant workers Demonstrating against political or social injustice with migrant workers Campaigning for migrant issues such as requesting new migrant policy, fair treatment at work, drive license for illegal migrants, etc. Making solidarity for migrant movement or campaign with migrants Networking national solidarity for international migrant movement

Private Sectors

Agency	Role
Banks	Offering remittance service to migrant workers' countries Helping migrant workers open saving and checking account Counseling financial service and saving program
Restaurants	Developing traditional/ cultural foods for migrant workers
Markets	Supplying useful groceries, foods, or diverse merchandise for migrant workers
Pharmacies	Educating right usage of medicine, right selection of medicine according to symptom, etc. Introducing first-aid medicines
Local Businesses	Connecting diverse local businesses to migrant workers for various conveniences of life

Migrant Workers

Migrant workers in Korea are important partners who have contributed to the economic growth in Korea. They have their own potential capabilities: talents, skills and abilities. Most of migrant workers in Korea have received a college or a graduate school education in their home countries. Some migrant workers were even medical doctors, school teachers, or high-ranking public officials.¹ In terms of the social relationship, these workers can be outstanding collaborators in sharing their potential capabilities with the local residents in Korea. For building new relationship between migrant workers and the local residents in Korea, the workers' capabilities must be seen as important assets to the Korean community. For example, many migrant workers are fluent in English, so they may be able to teach English to Koreans at a church, a school, or a community service center.² The workers may also participate in such community activities as cleaning up and beautifying the street, the house, and the work place in

¹ Young Hee Lee, "Seoul Yoekookin Sunkyoehoe wa Ansan Yoekookin Nodongja Center" (Seoul Migrant Workers Mission and Ansan Migrant Workers Center), Shin Ang Gye (Faith World) 396 (March 2000): 124.

² The Indian and the Pilipino workers use English as the national language.

which they live. Besides, migrant workers may participate in campaigning for their rights or social requests and demonstrating against political/ social injustice with Korean social movement organizations.

Contents of the Program

The program for this project is based upon understanding globalization and migrant issues, affirming the biblical and theological manifestation, responding Christian ethic and principle, and applying humane ministry for and with migrant workers. The goal of the program is to advocate human rights for migrant workers in Korea and to embody social justice between migrant workers and the Korean people and its society. The basis is derived from God's righteousness and Jesus' love. Therefore, the object of the program is to demonstrate the value, possibility, and efficacy that everyone shares the practice of love and cooperation without any political scheme, social prejudice, cultural difference and ethnic discrimination. The program, which is based upon an eight week module, consists of six sections: worship and activity, education, field trip, individual and social support, cooperation, and survey and application. The program is organized by the time schedule (Appendix C). Both the supporting agencies (individuals, associations, public institutions and private sectors) and migrant workers are invited to this program.

Attitude of Participants toward the Program

Everyone who is involved with this program must value a mutual respect and a cooperative partnership that are based on respect for diversity and integrity of each one of the participants. All participants should be aware of the value of one another's view, precedence and aptitude. For the effective work of the program, all participants must commit to improve communication with one another, to learn to listen and to express

one's opinion, to identify all participants' need, goal, and purpose, to analyze the reasons, problems and effects about doing the migrant ministry with the program, and to create successful plans and practical acts together in each section.

Section I: Worship and Activity

This section provides a basis for unity and fellowship among all participants. The worship and the communion service are to allow the confessions of human sins like injustice, dehumanization, and discrimination, to support people who are miserable and suffering, to encourage human responsibility in duty, to inspire human dignity as being in love, respect and justice with one another, and to empower human vulnerability against oppression. For example, doing sport games and sharing food are basically effective for building human fellowship because anyone can easily enjoy participating in such activities. On the biblical ground, Jesus' ministry always consisted of food and wine to share with his followers. Sport games allow people to play together in harmony with friendly emotions, because sport is a universal language and has a function to bind people together in unity.

This section is classified into worship service (opening and closing), the Communion service, sport events (soccer, volleyball, basketball, etc.) and banquet dinner.

Section II: Education

Education is a very good tool to help resolve issues or problems that migrant workers are facing. Through this education section, participants share knowledge, information, and outlook on issues or problems concerning the workers with one another, and then they discuss their own opinion, response or methodology to apply new paradigm to migrant ministry. In this project, educational principle is based on the Scriptural sources, as the Bible is the canon of Christian community. Christians set up a standard

of their faith in God through the Bible. The Bible leads Christians into Christian faith, role, and idea, as well as building a Christians' sense of identity and integrity into practical activity. Education based on the Bible is very important to human relationship and life in community because the Bible provides many resources on how to deal with situations given to individual and community. For example, when some people have lived in exposed oppression like sexual and racial discrimination or injustice, the Bible gives the oppressed a powerful motivation of liberation guided through God and proclaimed by Jesus.

Education is designed as diverse seminars (global and migrant theology, Christian ethic, practical theology and participation, protecting human rights and realizing social justice of migrant workers in Korea against discrimination, unfairness and prejudice, social participation of migrant workers in Korea and partnership in the Korean community), Bible study, small group discussion, performing drama (the Good Samaritan story, alternation of the role between migrant workers in Korea and their employers), and watching videos presented by TV programs (recently many mass medias in Korea are dealing with programs concerning migrant workers in Korea).

Section III: Field Trip

In a Korean saying, "A picture is worth a thousand words." In other words, "Seeing is believing," which means that seeing makes a clear sense of the facts of actual conditions of migrant workers in Korea. There are more than fifty supporting organizations for migrant workers in Korea. Through field trips, all participants not only are encouraged to motivate their involvement in the migrant ministry but also are able to catch many ideas and stimulations to plan more effective strategies for migrant ministry in Korea.

The field trip plan is organized into 3 groups: A group to Ansan Migrant Shelter, B group to Seoul Migrant Worker Mission Center, and C group to Sungnam Migrant Worker House. These centers have effectively carried out migrant ministry. These centers have been operated by supporters and associations, which are affiliated with Christian organizations or the church.

Section IV: Individual and Social Support

Individual and social support refer to the four supporting agencies (individuals, public institutions, associations and private sectors) helping migrant workers through individual talents and social resources. The individual talents and the social resources are given to all human beings and their communities by God's grace, so the given talents and resources should make more talents and resources through working together. According to the parable in the Bible on fulfilling the responsibility with a talent (money), Jesus convinced his disciples that a person who has made more talents would receive great honor and would enter into the full joy of eschatological blessing; on the other hand, a person who has failed to make fruitful result but has just kept the given talent would face a crucial loss.³ A talent, of which is bestowed on everybody by God, is entrusted to use for the outreach-ministry toward one's neighbor as a precious symbol representing Christians' duty and responsibility.

Individual and social support is classified as follows: individual service (voluntary support through a personal talent, skill and vocation), public institutions service (social services by hospitals, colleges/ schools, libraries, public offices, law offices, etc.), associations service (social services by churches, community service

³ See Matt. 25: 14-30.

centers, migrant centers, social movement organizations, etc.), and private sectors service (social services by banks, restaurants, markets, pharmacies and other local businesses).

Section V: Cooperation

Cooperation is to create goals that examine the present situations of migrant workers in Korea, to search for a strategy supporting the workers with solidarity, and to organize a unity maintaining between the church and migrant workers. Cooperation is based upon sharing migrant workers' resources such as talent, skill or ability with the supporting agencies (individuals, associations, public institutions, and private sectors). Cooperation helps migrant workers in Korea to enhance their identity and collaborative awareness with Koreans, so that migrant workers recognize that they are active and positive members of the larger Korean community. Cooperation is categorized as mutual and independent cooperation. Mutual cooperation not only fosters partnership between migrant workers' talents, skills, and capacity, and the supporting agencies but also works together in unity and collaboration. Thus, migrant workers are transformed from feeling a sense of isolation into feeling solidarity, and they gain confidence in their own ability. Otherwise, Independent cooperation helps migrant workers to keep their identity and empower self-support in Korea. At last, the workers build their own community where their cultures, lives, and dreams would be reflected in security and confidence in Korea.

Mutual cooperation can be described as holding an inter-cultural event or festival, migrant workers' participation in their community (street cleaning, cooperative aid restoring disasters caused by frequent typhoons or floods as example in Korea), promoting solidarity, for instance, participation in a campaign for human rights and social justice in Korea through the movement against evil influences due to the globalization,

organizing sports leagues (soccer, softball, basketball, volleyball, etc), and building cooperative town and street.

Independent cooperation means the establishment of their own organizations or communities (newspaper, broadcasting, and religious or cultural organization), cooperative (social, cultural and economic relationship), activity, and welfare center (meeting, refreshment, leisure, and freely religious activity supported by facilities of associations and public institutions).

Section VI: Survey and Application

The survey for migrant workers in Korea is affixed to this project (Appendix D). After completing the survey of migrant workers, all participants will share the results of the survey with reflection and discussion. The survey will help to better understand issues and situations facing migrant workers in Korea, so it will help create more effective strategy for the humane ministry. Also, an individual, who wants to participate in the ministry with migrant workers in Korea, fills out the application for volunteering the ministry for and with migrant workers in Korea (Appendix B). The application identifies the potential capacity of applicants. Applicants are encouraged to engage in effective ministry through exploring their own talents, interests, and skills on the application. With the application, an administrator of the program counsels and discusses using applicants' capacity within the ministry for migrant workers. Finally the applicants will participate in effective involvement and successful ministry for and with migrant workers in Korea.

Appendix A: Rights of Migrant Workers found in two UN Instruments¹
(The International Convention on the Protection of the Rights of All Migrant Workers and their Families/ the Universal Declaration of Human Rights)

The human rights of migrant workers and their families include the following universal, indivisible, interconnected and interdependent rights:

- The right to work and receive wages that contribute to an adequate standard of living
- The right to freedom from discrimination based on race, national or ethnic origin, sex, religion or any other status, in all aspects of work, including in hiring, conditions of work, and in access to housing, health care and basic services
- The right to equality before the law and equal protection of the law, particularly in regard to human rights and labor legislation, regardless of a migrant's legal status
- The right to equal pay for equal work
- The right to freedom from forced labor
- The right to protection against arbitrary expulsion
- The right to return home if the migrant wishes
- The right to a standard of living adequate for the health and well-being of the migrant worker and his or her family
- The right to safe working conditions and a clean and safe working environment
- The right to reasonable limitation of working hours, rest leisure
- The right to freedom of association and to join a labor union
- The right to freedom of sexual harassment in the workplace
- The right to protection during pregnancy from work proven to be harmful

¹ International Instruments, “The Human Rights of Migrant Workers and Their Families” [online]; available from <http://www.december18.net/instruments.htm>.

- The right to protection for the child from economic exploitation and from any work that may be hazardous to his or her well-being and development
- The right of children of migrant workers to education
- The right of migrants and their families to reunification

**Appendix B: Application for Participating in Ministry for/ with Migrant workers
(For an Individual supporter)**

Please fill out this questionnaire for you to be interested in the church planning and programming for a humane ministry with migrant workers through all your talents, skills and abilities.

Please read the following information and questions.

Put marks like $\sqrt{\quad}$ or X on the that the relevant category. If a question requires a written answer, describe your thought about it.

Part I: Individual Skills Information

General Information

Name:

Address:

Phone:

Age category: Youth under 35 36 to 50 51 to 65 over 65

Gender: Male Female Married Single

Vocation:

Talent:

Hobby:

If you have other language skill except Korean, (For example, English, Chinese, etc.)

Describe it as Fluency Intermediate Beginning

If you are a Christian, what is your position in the church?

Clergy

 Ordained Minister Not Ordained Minister

Layperson

 Elder Deacon None

Please check the items that you would like to be interested in or involve in each category.

Education

 Teaching Korean

 Teaching computer

 Teaching sports, what kind

 Teaching music, what kind

 Other (specify:)

Care

- ☐ Caring for the sick
☐ Caring for babies (0 to 2)
☐ Caring for children (3 to 12)
☐ Other (specify:)

Transportation

- ☐ Driving an auto bicycle
☐ Driving a sedan
☐ Driving a van
☐ Driving a bus
☐ Driving a truck
☐ Other (specify:)

Food

- ☐ Serving food, how many people you can do it for people of _____ (For example, under 10, over 10, 20, 30, etc.)
☐ Making meals
☐ Cleaning or setting tables and washing dish
☐ Supplying and repairing kitchen utensils
☐ Other (specify:)

Office Work

- ☐ Typing word
☐ Operating computer
☐ Bookkeeping
☐ Interviewing people
☐ Planning budget
☐ Drawing and designing activities and events
☐ Other (specify:)

Miscellaneous Articles

- ☐ Hair cutting and dressing
☐ Handyman job
☐ Assistance in the class
☐ Management and maintenance of property
☐ Other (specify:)

Additional Questions

1. Have you ever considered doing a ministry with migrant workers in Korea?
☐ Yes ☐ No If yes/ no, why do you think so?
2. Do you have experience in social service as a volunteer?
☐ Yes ☐ No If yes, where? _____ how long? _____

3. What three things do you think do best in your talents or skills?
 a.
 b.
 c.
4. What do you think about your talents or skills?
 ___ Excellent ___ Good ___ So so ___ Poor
5. Among your talents or skills, what can you teach or share with migrant workers?
6. How often can you spend on the ministry with migrant workers?
 ___ Every day ___ More than 3 days a week ___ Less than 3 days a week
 ___ () time(s) a month
7. How long can you serve for a day
 ___ Full time (8 hours) ___ Half time (4 hours) ___ Under 4 hours

Part II: Professional Skills Information

This section is for a volunteer who has a job concerning with medical service, legal service and public/educational service

Field of Occupation: Medical Service

___ Medical doctor ___ Nurse ___ Dentist ___ Optometrist ___ Pharmacist
 ___ Oriental medical doctor ___ Other (specify:)

If you are a medical doctor, what is your major field? (Describe:)

Field of Occupation: Legal Service

___ Public prosecutor ___ Judge ___ Attorney ___ Lawyer office worker
 ___ Official of law court ___ Other (specify:)

Field of Occupation: Public/ Educational Service

___ Public service worker ___ School teacher (Preschool/ Kindergarten/ Elementary School/ Middle School/ High School: Circle your position) ___ Other (specify:)

If you are a school teacher, which subject do you teach? (Describe:)

Thank you very much for responding this application form

Interviewer _____
 (Name) (Date) (Signature)

Applicant _____
 (Name) (Date) (Signature)

Appendix C: Program Schedule

Section Week	(I) Worship and Activities	(II) Education	(III) Field Trip	(IV) Individual and Social Support	(V) Cooperation	(VI) Survey and Application
1	Worship Service (Opening)	Seminar I (global and Migrant Theology), Group Discussion				Presentation, Reflection and Discussion of Result from Survey (Appendix D)
2		Watching Video and Performing Drama		Individual Service Orientation	Mutual Cooperation (Theory and Possibility)	
3	Sports Event (Volley- ball)	Seminar II (Christian Ethic, Practical Theology and Participation), Group Discussion		Social Service (Public Institutions) Orientation	Mutual Cooperation (Method and Application)	
4			Field Trips			
5		Seminar III (Human Rights of Migrant Workers and Social Justice in Korea), Group Discussion		Social Service (Associations) Orientation	Inter-Cultural Festival	
6	Sports Event (Soccer)	Bible Study (Old Testament)			Independent Cooperation (Theory and Possibility)	
7		Seminar IV (Social Participation of Migrant Workers in Korea and Partnership in the Korean community), Group Discussion		Social Service (Private Sectors) Orientation	Independent Cooperation (Method and Application)	
8	Worship Service (Closing), Banquet Dinner	Bible Study (New Testament)				Filling out Application for Supporter (Appendix B)

Appendix D: Survey Form for Migrant Workers in Korea²

This survey will be a very useful material for doing the church ministry with migrant workers. It will be used to reflect on making an effective strategy and an accurate arrangement for a humane ministry with migrant workers in Korea.

Please feel free to complete this survey. For your personal privacy, you may remain anonymous.

I deeply appreciate your patience and assistance to fill it out.

Please read the following information and questions.

Put marks like $\sqrt{\quad}$ or X on the $\underline{\quad}$ that the relevant category. If a question requires an answer, describe your thought about it. And write a number to which you respond in the given \square .

Part I: Personal Information

1. What is your gender?
☐ Male ☐ Female ☐ Married ☐ Single
2. How old are you?
 years old
3. Where are you from (your nationality)?
4. When did you come to Korea?
// (MM/ DD/ YYYY)
5. With whom did you come to Korea?
☐ Spouse ☐ None (Alone) ☐ Other (specify:)
6. If you came to Korea with your spouse, do you live together now?
☐ Yes ☐ No ☐ Not applicable
7. If you live with your spouse, does your spouse work?
☐ Yes (does she/he works at the same working place? ☐ Yes ☐ No)
☐ No ☐ Not applicable
8. With what religion are you affiliated?
☐ Protestantism ☐ Catholicism ☐ Buddhism ☐ Islam ☐ Hinduism

² The survey is revised from "Survey of Foreign Workers in Korea 1994-1995," by Dong Hoon Seol, Yoekookin Nodongja Wa Hankook Sahoe (Foreign Workers in Korean Society, 1987-1998) (Seoul Korea: Seoul National University Press, 1998), 537-70.

___ No religion ___ Other (specify: ___)

9. By what kind of visa did you come to Korea?

___ Working visa ___ Traveling visa ___ Inviting visa ___ No visa ___ other
(specify: ___)

10. How many year(s) did your visa state a term of validity?

☐☐ year(s)

11. Now what is your status in Korea?

___ Valid tourist visa ___ Expired tourist visa ___ Valid trainee visa
___ Expired trainee visa ___ Valid employment visa
___ Expired employment visa ___ Other (specify: ___)

12. What is your position in your family?

___ Head of household ___ Spouse ___ Child ___ Other (specify: ___)

13. How many family do you support with your salary in your country?

☐☐

Part II: Occupation and Entry

1. What is your job? (using "Job Codes" below)

Korea: ☐☐

In your country: ☐☐

2. If you come to Korea with your spouse, what is her/his job?
(using "Job Codes" below)

Korea: ☐☐

In your country: ☐☐

3. Has your job been satisfied in Korea? ___ Yes ___ No

If you answer "No," (A) why?

(describe: ___)

(B) which job do you want to change into? ☐☐

4. Which job would you like to have when you go back to your country?

☐☐

Job Codes
1) Farm worker
2) Farmer or farm manager
3) Semi-skilled or unskilled manual worker (for example, machine operator, assembler, postman, waitress, cleaner, etc.)

- 4) Skilled manual worker (for example, plumber, electrician, carpenter, train driver, cook, hairdresser, etc.)
- 5) Clerical (for example, clerk, secretary, telephone operator, low ranking officer of local authority, etc.)
- 6) Sales (for example, commercial traveler, shop assistant, etc.)
- 7) Small shop/ factory owner (for example, self management or shop/ factory size below 5 employees, etc.)
- 8) Engineer and technical personnel (for example, technician, business service agent, inspector, etc.)
- 9) Professional (for example, doctor, lawyer, accountant, school teacher, computer programmer, etc.)
- 10) Entrepreneur (for example, shop owner, factory owner, etc.)
- 11) Manager (for example, company director, manager, executive manager of large corporation, etc.)
- 12) Administrator (for example, high ranking officer of local authority, government officer, career politician, military leader, etc.)
- 13) Home keeper
- 14) Student
- 15) Soldier
- 16) Unemployed
- 17) Other (specify: _____)

5. Before you came to Korea, had you ever worked in any other country(s) except your own country? If yes, which country(s)? _____
6. How many times have you visited Korea (including this time)?
 ___ First time ___ 2 or more times (specify: ☐ times)
7. How did you raise the money to travel to Korea?
 ___ By loan ___ By saving ___ By retirement allowances
 ___ By selling own house or property ___ Other (specify: _____)
8. What are the most important reasons that you left your country? (Please select 3 items below by the order of importance to you)
 First: ☐ Second: ☐ Third: ☐

- 1) To make money
- 2) To have a new experience
- 3) To acquire skills and technology
- 4) To visit my friends or relatives
- 5) For a higher standard of life
- 6) Just want to leave my country
- 7) Other (specify: _____)

9. What are the three most important reasons that you chose to come to Korea? (Please select 3 items below by the order of importance to you)

First: ☐ Second: ☐ Third: ☐

- 1) Invited by Korean relatives or friends in my country
- 2) Introduced by fellow countrymen friends or relatives staying in Korea
- 3) Cheap travel costs
- 4) Easy to obtain an entry visa
- 5) Provided a good opportunity to go to USA or Japan
- 6) Had a good feeling about Korea
- 7) Easy to get a job opportunity
- 8) Relatively high wages
- 9) Little possibility of being caught

10. What were the three sources of information about Korea when you were in your country? (Please select 3 items below)

☐, ☐, ☐

- 1) News or reports by mass media
- 2) Movies or TV entertainment programs
- 3) Commercial advertisements
- 4) The Korean missionary works in religion
- 5) Athletic events like the Olympic games or Asian games
- 6) Information provided by the Korean government or my own government
- 7) The Korean merchandise
- 8) Neighbors who have been to Korea
- 9) Employees of the Korean companies in my country

11. Did you receive help from any immigration/job agency?

☐ Yes (go to A, B and C) ☐ No (go to D)

1. What kind of agency
☐ Public agency ☐ Oversea tour agency ☐ Other private agency
2. Which country did the agency belong to?
☐ My country ☐ Korea ☐ A third country ☐ My country and Korea
☐ My country and a third country ☐ My country, Korea and a third country
☐ Other (specify:)
3. What was the agency's legal status?
☐ Authorized and official ☐ Unauthorized and unofficial
4. How did you manage to come to Korea? (Please mark all that are applicable to you)
☐ Korean friends in my country
☐ Korean friends in Korea
☐ Friends in my country
☐ Friends in Korea
☐ Family members or relatives in my country

<input type="checkbox"/> Family members or relatives in Korea <input type="checkbox"/> Employees of Korean company in my country <input type="checkbox"/> Employers of Korean company in my country <input type="checkbox"/> Other (specify: _____)
--

12. How much did it cost you to come to Korea?

Transport charge (airplane/ ship ticket)	US \$: _____
Immigration/ job agency fee	US \$: _____
Passport	US \$: _____
Visa	US \$: _____
Other expenses (specify: _____)	US \$: _____
Total	US \$: _____

13. How many times have you moved since your arrival in Korea?

☐ Once ☐ Two or more (specify: ☐☐ times) ☐ No movement

Part III: Education, Residence and Social Class

1. What is your last scholarly stage of education? ☐

Education Level
1) No formal schooling
2) Elementary school
3) Middle school (junior high school)
4) High school (senior high school)
5) 2 year program college (junior college), associate degree
6) 4 year program college/ university, bachelor degree
7) Graduate school, master degree
8) Graduate school, doctoral degree

2. How are you fluent in Korean and English? (Put √ in the box)

Linguistic Ability	English		Korean	
	Yes	No	Yes	No
A. I can't understand English/ Korean at all.				
B. I can speak simple words like "Hello!" or "Annyonghasaeyo!"				
C. I can understand radio or television news.				
D. I can understand radio or television dramas or talk shows.				
E. I can talk with a native English/ Korean speaker for more than an hour.				
F. I can read or write simple words.				

G. I can understand signs in English/ Korean at public places as air port or port.				
H. I can understand the contents of passport or employment contact papers.				
I. I can understand any sentence with the help of a dictionary.				
J. I can understand the newspaper without a dictionary.				

3. In which of the following countries was/ is your individual monthly income?

(By Gross Income, US \$ 1.00= ₩ 1,200.00)

In Korea	In Your Country

4. If you had to leave Korea, what would you do?

___ Go back to my country ___ Go to another country to get a job
___ Stay in Korea by some means or other ___ Other (specify:)

5. If you go back to your country, what will you do there?

___ Start my own business ___ Return to my former job ___ Go back to school
___ Other (specify:)

6. If you went back to your country, what would you get the best thing valuable during staying in Korea?

First ☐ Second ☐ Third ☐ Fourth ☐ Fifth ☐ Sixth ☐

1) Money 2) Technology and Skills 3) Friends 4) Business Experiences
5) Religions (specify:) 6) Other (specify:)

7. What is the worst thing during your stay in Korea? (Describe:)

Part IV: Working Life in Korea

1. How many days a week do you work?

☐ days a week

2. How many hours a day do you work, except overtime work?

☐☐ hours a day

3. How many hours a month do you have overtime work?

☐☐ hours a month

4. Do you receive overtime allowances?

___ Yes ___ No

5. How many workers are there in your company?

Fellow countrymen	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> workers
Foreigners except Korean	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> workers
Korean	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> workers
Total	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> workers

6. Has your salary been delayed? If yes, how many month(s)?

___ Yes: (☐☐ month(s)) ___ No

7. What benefits do you receive from your company?

___ Breakfast ___ Lunch ___ Dinner ___ Housing ___ Clothing
___ Medical/ dental insurance ___ Accident insurance

8. How much do earn and spend in an average month?

Monthly income	US \$: _____
Monthly expenditure (including sending money your home)	US \$: _____

9. How much do you send money to your home a month?

US \$: _____

10. If you do not send money, why? (Describe: _____)

11. What are the problems that you are facing in your working life in Korea? (Please mark all as you are applicable to cases below)

___ Long working hours	___ Poor working conditions	___ Occupational accidents
___ Injure at workplace	___ Overdue wages	___ Various wage deductions
___ Low wages	___ Conflicts with Korean workers	
___ Conflicts with Korean supervisors	___ Conflicts with Korean owner	
___ Curses or insults	___ Discriminate treatment from Koreans	
___ Physical abuse (hit, kick, slapped, sexual harassment, etc.)		
___ In ability to join a labor union	___ Other (specify: _____)	

12. If you had serious problems in your working life, how would you solve them?

___ Don't tell anyone, simply endure ___ Transfer to another company
___ Tell a manager ___ Ask a labor union to help
___ Go to a support connection such as the church, migrant shelter, social association, etc.
___ Other (specify: _____)

13. When you or other migrant workers have been injured at workplace, who paid the medical treatment?

- ☐ Company (or owner) ☐ Accident insurance ☐ I/ themselves
☐ Borrowing money from friends
☐ Support connection (the church, migrant shelter, or social association)
☐ Other (specify:)

14. Do you feel you discriminated against in your workplace?

- ☐ Yes ☐ No ☐ I don't know

15. What do you think would be the three most important things to improve the situation of migrant workers' working place?

First: ☐ Second: ☐ Third: ☐

- | |
|--|
| 1) Providing industrial accident compensation insurance |
| 2) Establishing counseling centers in local administration offices |
| 3) Providing medical service |
| 4) Improving the service of public officials |
| 5) Providing opportunities to meet Korean friends |
| 6) Providing information about job opportunities |
| 7) Providing information about housing |
| 8) Permitting of migrant workers' joining a labor union |

V: Individual, Social and Religious Life in Korea

1. How are you satisfied with your life in Korea?

- ☐ Very satisfied ☐ Satisfied ☐ Somewhat satisfied ☐ Somewhat
 satisfied ☐ Unsatisfied ☐ Very unsatisfied ☐ So-so

2. What do you have after work is over/ on Sunday? (Please mark all that apply to you)

- | | | |
|--|--|--|
| <input type="checkbox"/> Sleep | <input type="checkbox"/> Watch TV/ Video | <input type="checkbox"/> Listen to music |
| <input type="checkbox"/> Read book, magazine, or newspaper | <input type="checkbox"/> Learn the Korean language | |
| <input type="checkbox"/> Drink alcohol beverage | <input type="checkbox"/> Exercise | <input type="checkbox"/> Go shopping |
| <input type="checkbox"/> Take trips | <input type="checkbox"/> Driving | <input type="checkbox"/> Visit friends |
| <input type="checkbox"/> Go on dates | <input type="checkbox"/> Play computer games | |
| <input type="checkbox"/> Gamble | <input type="checkbox"/> Go to movies | <input type="checkbox"/> Sing in the KARAOKE |
| <input type="checkbox"/> Go to amusement parks | <input type="checkbox"/> Go to church, mosque, or temple | <input type="checkbox"/> Tour |
| <input type="checkbox"/> Other (specify:) | | |

3. How many close friends do you have in Korea?

Fellow countrymen
Foreigners except Korean
Korean

- | |
|----------------------------------|
| <input type="checkbox"/> Persons |
| <input type="checkbox"/> Persons |
| <input type="checkbox"/> Persons |

4. In general, how would you describe the following people in terms of their attitude toward foreigners like you? (Mark each item)

Koreans	Racist	Unfriendly but not racist	Friendly but not racist
A. Company boss/ owner			
B. Supervisor/ Foreman			
C. Fellow workers			
D. Neighbors around the company			
E. Shopkeepers around the company			
F. Koreans in general			

5. How friendly do you think Koreans are? (Mark each item)

Koreans	Very Friendly	Friendly	So-so	Unfriendly	Very unfriendly
A. Immigration/ job agents					
B. Immigration officials					
C. Police officers					
D. Religious members (church, Mosque, or temple)					
E. Neighbors					
F. Shopkeepers					
G. Fellow workers					
H. Supervisor, foreman					
I. Company boss/ manager					
J. Counselors and volunteers for migrant workers					
K. Koreans in general					

6. If possible, do you want to acquire Korean citizenship?
 ___ Yes ___ No
7. If possible, do you want to marry a Korean
 ___ Yes ___ No
8. What are the three problems that you face living in Korea? (Please select 3 numbers from the list below in the most important order to you)

___ Food	___ Clothes	___ Housing or accommodation	___ Financial problems
___ Marital problems	___ Health problems	___ Climate or weather	
___ Language problems	___ Cultural problem	___ Passport/ visa problems	
___ Periodic exploitation by job agency	___ Working circumstance		

<input type="checkbox"/> Discrimination	<input type="checkbox"/> Religious problems	<input type="checkbox"/> Other (specify: _____)
---	---	---

9. Have you ever contacted anyone concerning a violation of your human rights
☐ Yes ☐ No

If you are "Yes," mark items below.

A. Who helped you

- ☐ Clergyman ☐ Volunteer ☐ Owner/ manager
☐ Fellow countryman worker ☐ Korean worker ☐ Labor union
☐ Social connection for migrant workers ☐ Other (specify: _____)

B. How helpful was that contact?

- ☐ Very helpful ☐ Somewhat helpful ☐ Not much helpful
☐ I don't know

10. What religion do you profess?

<input type="checkbox"/> Protestantism	<input type="checkbox"/> Catholicism	<input type="checkbox"/> Buddhism	<input type="checkbox"/> Islamism	<input type="checkbox"/> Hinduism
<input type="checkbox"/> Sikhism	<input type="checkbox"/> Confucianism	<input type="checkbox"/> None	<input type="checkbox"/> Other (specify: _____)	

11. How much do you depend on your religious life?
☐ Very strongly ☐ Strongly ☐ Weakly ☐ Very weakly ☐ So-so
12. Do you feel your religious life free in Korea?
☐ Yes ☐ No

If you are "No," what reason do you think of?

- ☐ Religious prejudice ☐ Just ethnical prejudice ☐ I don't know
☐ Other (specify: _____)

13. How many times a week do you go to church, mosque or temple?
☐ time(s)

14. Who carries out religious service?

- ☐ Korean clergy ☐ Foreign clergy ☐ No clergy but self service
☐ Both Korean and foreign clergy ☐ Other (specify: _____)

15. Why do you go to church, mosque, or temple?

- ☐ Because of a believer ☐ To receive help about working and living problems
☐ To meet friends and relatives ☐ Because of interest in religious life
☐ Other (specify: _____)

16. Have you still been the same religious background after coming to Korea?

☐ Yes ☐ No

17. If you changed your religion in Korea, what is it?

☐ Yes ☐ No

If you are "Yes,"

Previous religion (), Now religion ()

Why did you change your religion?

☐ Propagation by missionary, friend, neighbor, co-worker, etc.

☐ To receive helps from its support or program ☐ Interest of it

☐ There is no place to go on Sunday ☐ Other (specify:)

18. If you have any suggestion, opinion, or comment for this survey, please write it on.

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